

रूप/बालः

bxdevmlan@yahoo.co.in



SANSKRIT MANUAL





SANSKRIT MANUAL

*A Quick-reference Guide to
the Phonology and Grammar
of Classical Sanskrit*

Compiled by
RODERICK S. BUCKNELL

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PREFACE

This book is designed to serve as a convenient quick-reference guide to the grammar of Classical Sanskrit, for the use of university students and others. It is not intended to be a complete grammar of the language. Rather, its purpose is to present, mainly in the form of easily read tables, essential reference information such as the rules of sandhi, the declensional and conjugational paradigms, and the principal parts of major verbs.

About two-thirds of the book consists of tables. The remainder is text, with advice on how to use the tables and explanations of the grammatical principles underlying them. Most of the grammatical information has been abstracted, with substantial modification of the presentation, from existing Sanskrit grammars, especially those of Whitney, MacDonell, and Kale. An exception is the set of three indexes: 'Index to verb stems', 'Index to verb endings', and 'Index to noun endings' (Tables 28-30). These probably have no counterpart elsewhere.

The manual originated as a set of photocopied notes which was supplied, as a supplement to existing textbooks, to first and second year students of Sanskrit in the Department of Studies in Religion at The University of Queensland. Over a period of seven years those notes were progressively modified and expanded until they became the present fairly comprehensive reference work. While still primarily intended for beginning and intermediate students, the manual should also be found useful by scholars working with Sanskrit at any level.

Much of the difficulty encountered by students of Sanskrit is due, it can be argued, to unsatisfactory presentation. This derives largely from a tendency, on the part of those who compile Sanskrit textbooks, to accept uncritically the traditional grammarians' concepts and modes of description: In this manual that tendency has been resisted. Certain concepts and modes of description that are very firmly established in the tradition of Sanskrit grammar are set aside in favour of ones that are self-evidently simpler and more appropriate. To this extent the present work is innovative — and no doubt also

controversial. The nature of the innovative features will become apparent in the section on 'Principles of presentation'.

Scope

The range of grammatical categories covered in the manual is maximally wide. I recognize that some of the categories dealt with (e.g. the precative, and the causative aorist) are rare, and that the information given on them is of correspondingly limited use. I maintain, however, that their inclusion serves an important function: gaining a panoramic view of the total grammatical landscape makes one better able to appreciate those sections of it that one is already familiar with. For example, Table 15, which purports to set out all the conjugational forms of a representative verb (*nayati*), no doubt contains a number of forms that are unlikely to be encountered in practice; yet their inclusion serves the important function of completing the conjugational picture. Daunting as that total picture may be, it enables the student to see how known conjugational patterns fit within the overall framework.

As regards the scope of the two tables dealing with specific verbs, 'Principal parts of verbs' (Table 27) and 'Index to verb stems' (Table 28), the choice of verbs to be included was determined ultimately by the content of Lanman's *Reader*. The two tables cover every verb (apart from exclusively Vedic ones) contained in Lanman, to a total of 432. This ensures that the manual meshes in well with students' continuing studies, since Lanman seems likely to remain a major text in university Sanskrit courses for many years to come.

Principles of presentation

The main medium of presentation is carefully designed tables. These, by setting out the information in visual, picture-like form, facilitate comprehension and eventual mastery of the patterns, as well as being the most convenient format for reference purposes. For example, the rules of external sandhi, which most grammars and primers present in the form of numerous verbal statements, are here presented as a single table. This reveals at a glance not only the individual rules but also the broad phonetic principles underlying them. (Probably the only previous textbook to make use of such a table is Coulson's.)

Roman transcription is used rather than devanāgarī. Certain characteristics of the devanāgarī script, particularly the frequent

departures from a simple left-to-right sequence of consonant and vowel letters, make it rather unsuitable as a medium for presenting grammatical information (by obscuring regularities and patterns of correspondence). The roman transcription, besides being free of these defects, has certain positive pedagogical advantages. For example, its use of subscribed dots, though typographically troublesome, draws attention to the internal sandhi rules relating to retroflexion — as in instances like *viṣeṇa*.

The grammatical terminology is in English rather than Sanskrit. For example, the terms 'active' and 'middle' are used instead of the traditional 'parasmaipada' and 'ātmanepada'. The English terminology, while possibly lacking the precision and specificity of the Sanskrit, has certain overriding advantages. Apart from being self-evidently easier for the English-speaking student to understand and work with, it is in many instances considerably more informative; for example, 'dative case' conveys information that 'caturthī vibhakti' does not.

In the case of the ten verb classes, the traditional names are abandoned entirely, as being mnemonically not very helpful. For example, for the ninth class the term 'kryādigāṇa', derived from the type representative verb *krīṇāti*, is replaced by '-nāti verbs' or 'the -nāti class', derived from the characteristic conjugational ending.

But the revision goes further than a mere change of the nomenclature. The traditional tenfold classification itself is virtually abandoned. That classification is based principally on the manner in which the verb stem is derived from the root, a criterion that is both linguistically and pedagogically unsatisfactory. Sanskrit textbooks implicitly recognize this. Invariably they begin their account of the verb classes by introducing classes 1, 4, 6, and 10 together as constituting a single major category, and providing a single paradigm representing them all. This practice amounts to an acknowledgement that the principal classificatory criterion ought to be the pattern of conjugational endings attached to the stem. The manner in which the stem itself is derived from the root is rightly treated as a secondary consideration. The classification adopted here recognizes this: the verbs traditionally classed as 1, 4, 6, and 10 are treated as a single class, termed 'the -ati class' after their characteristic ending (i.e. the ending in the most important

conjugational form, the third person singular of the present indicative active).

On the other hand, the traditional class 2 is here recognized (as is often implicitly done in existing grammars) as comprising four distinct classes, each with its characteristic set of endings and pattern of vowel gradation. Thus each verb in this revised classification is identified with, and in fact defined by, a particular conjugational paradigm. The different ways in which the verbal stem is derived from the root are treated as largely devoid of classificatory significance. Indeed, roots receive little attention in the treatment of verbs presented here. This is a major departure from standard practice. The justification for it becomes evident when one examines critically the implications of following the traditional approach.

Let us consider how the traditional verb class 1 (bhvādigāṇa) is introduced to students in most Sanskrit primers. The rules for obtaining the verb stem from the root are described more or less as follows: (1) strengthen the vowel to guṇa grade (unless it is long and followed by a consonant, or short and followed by two consonants); (2) add the linking vowel -a-; (3) apply the relevant internal sandhi rule. For example, for the root *ji* the three steps yield *ji* → *je* → *je-a-* → *jaya-*, from which one can then produce the actually occurring forms *jayati* etc. In addition to knowing this set of rules, one has to know that *ji* belongs to class 1, and that it is predominantly conjugated in the active (rather than the middle) voice. Dictionaries and the vocabulary lists in primers supply that information with entries of the form $\sqrt{\text{ji}}$ 1 P (where P stands for 'parasmaipada' (active)). They also usually supply the principal form *jayati*, no doubt in recognition of the hazards involved in applying the rules and of the existence of exceptions. Thus the typical vocabulary entry appears as $\sqrt{\text{ji}}$ 1 P (*jayati*) 'conquer'.

But clearly the information regarding the root (*ji*), the verb class (1), and the voice (P) tells the student little of value, for the single item *jayati* already says it all. Thus at this stage in the student's career the concept of roots, together with the rules which that concept makes necessary, is an unwarranted complication. Introducing beginning students to the concept of roots does nothing to facilitate presentation of the linguistic facts, or ease the task of mastering the present and imperfect tenses. It has the very opposite effect. Students' interests would be better served if verbs were cited in their most commonly occurring

form; for example, the above verb might as well be introduced simply as *jayati* 'conquer'.

Such considerations underlie the treatment of verbs presented here. The discussion proceeds not from hypothetical roots but from actually occurring verb forms, conventionally cited in the third singular of the present indicative active (or middle), thus: *jayati* 'conquer', *labhate* 'obtain', *jānāti* 'know', *sunoti* 'press'.

It is not only in the early stages of a student's career that the concept of roots causes unnecessary difficulty. Consider, for example, traditionally formulated accounts of the aorist. They pay much attention to how the aorist verb stem may be derived from the root. The 'rules' whereby one can identify which roots follow which mode of derivation are so involved and so unreliable as to be of little real use. The practical reality is that, except in a few very distinctive root types, one cannot infer the form of the aorist with any confidence; one simply has to look it up. Any realistic presentation of the aorist must therefore proceed not from roots but from actual aorist forms, in particular from the form cited in dictionaries, the third singular active or middle.

This reality is recognized in this manual. In the section on the aorist nothing is said about how one may, for example, get from the root *ji* to the aorist *ajaiṣīt*. It is taken for granted that the form *ajaiṣīt* can be known only by referring to a dictionary or a list of verb forms (such as Table 27). Accordingly the discussion focuses on how to conjugate once this basic form is known. The identifiable aorist paradigms (or classes of aorist) are set out and described; and information is given on how one may identify which class any particular verb belongs to. Here again the terminology is simple and mnemonic; e.g. *ajaiṣīt* belongs to the *-ṣīt* class of aorists.

The traditional practice of presenting verbs in terms of derivation from roots has another major disadvantage: it depends on, and thus reinforces, the very unsatisfactory traditional account of vowel gradation. According to that account, the root (e.g. *ji*) is in the fundamental grade, and it yields the present stem (*ji* → *je-*, *jay-*) by being raised or strengthened to the *guṇa* grade. Now, according to the findings of historical linguistics, the mechanism of vowel gradation is actually the reverse of that just described: in reality the *guṇa* grade (as in the present indicative *jayati*, infinitive *jetum*, etc.) is the source,

while the fundamental grade (as in the perfect passive participle *jita-* and the root *ji*) is derived from it by reduction or weakening (cf. Mayrhofer, p. 37). The traditional account has it back to front.

The fact that the traditional account reverses the mechanism of vowel gradation as between fundamental and *guṇa* grades does not matter greatly in the case of *ji* and many other roots; however, there are also many roots for which it creates problems. Consider, for example, the root *vad* 'speak'. According to the traditional account, the root *vad* yields the present indicative stem *vad-* by the usual process of strengthening to *guṇa* grade; and the fact that this strengthening does not result in any vowel change is covered by stating that the *guṇa*-grade counterpart of the vowel 'a' is also 'a'. This artificial device does not, however, resolve a second problem: the perfect passive participle of *vad* is *udita-*, an exception to the general rule that the stem of the perfect passive participle is identical with the root. This is dealt with by further stating that roots in *va*, *ya*, and *ra* usually replace these by *u*, *i*, and *ṛ* respectively (the process termed *samprasāraṇa*) in the perfect passive participle. Such ad hoc adjustments seem unavoidable, given the basic premises. For example, one could not discard *vad* as the root and set up a root *ud* instead, because strengthening that to *guṇa* grade would yield *od-* rather than *vad-*.

The problems illustrated in *vad* commonly occur wherever a root has *va*, *ya*, or *ra*; e.g., *vas* → *vasati*, *uṣita-*; *yaj* → *yajati*, *iṣṭa-*; *grah* → *grīhṇāti* (exception!), *grīhīta-*. As noted, the traditional attempts at solving them are ad hoc and generally unsatisfactory. Clearly the real solution is to recognize that the mechanism of gradation between the *guṇa* and fundamental grades actually proceeds in the reverse direction: *vad-*, as in the present indicative stem, is *guṇa* grade; and its corresponding fundamental-grade form (obtained from the *guṇa* by weakening) is *ud-*, as in the perfect passive participle *udita-*. Once this is allowed, the problems vanish; ad hoc qualifications become unnecessary.

This solution is adopted here. It is recognized that the *guṇa* grade is basic to the gradation series, yielding the fundamental grade by weakening (and the *vṛddhi* grade by strengthening). It is also recognized that the phenomenon of gradation is much more widely applicable than the traditional account allows; for example, where the traditional account has *u* → *o/av* → *au/āv*,

the present account has $u \leftarrow o/av \rightarrow au/\tilde{a}v$ and $u \leftarrow va \rightarrow v\tilde{a}$. In addition, the artificial $a \rightarrow a \rightarrow \tilde{a}$ of the traditional account is replaced by the natural and obvious $\emptyset \leftarrow a \rightarrow \tilde{a}$ (as in *cakhnuh*, *khanati*, *khānayati*).

These revisions of the presentation of vowel gradation go hand in hand with the de-emphasizing of the notion of derivation from roots. Once the primacy of 'fundamental grade' is rejected, the primacy of the verbal root goes out with it. But in spite of this, and in spite of all the shortcomings in the concept of roots noted earlier, roots clearly cannot be ignored entirely in a work of this nature. Roots are invariably emphasized in existing grammars and primers, and are widely applied in the design of dictionaries etc.; and they do after all have a certain mnemonic usefulness. Familiarity with the concept of roots is therefore indispensable, and can be taken for granted in a student of Sanskrit. In recognition of this, roots *are* discussed in this manual. However, they are introduced at a relatively late stage and are presented for what they are: handy labels artificially derived from the actually occurring verb (and noun) forms. Also, in keeping with common practice the 432 verbs in Table 27, 'Principal parts of verbs', are identified by their roots (used as headings) and arranged alphabetically according to those roots. For similar reasons the ten verb classes are also discussed briefly in the text and included in Table 27. Thus this manual strikes a balance between the demonstrable desirability of innovation and the practical indispensability of certain established traditions.

Acknowledgment and Request

I wish to record my indebtedness and gratitude to David Dargie for his care, patience, and ingenuity in preparing the three indexes. I would like also to ask readers to offer suggestions on how this manual might be improved, and to point out any errors, which can so easily occur in a work of this nature.

RODERICK S. BUCKNELL

*The University of Queensland
Brisbane, Australia
December 1992*

PART I. PHONOLOGY

1. THE SPEECH-SOUNDS

The sounds of Sanskrit, when classified on articulatory criteria, fall naturally into the two-dimensional array shown in Table 1 (page 73). On the vertical axis of this array are shown the six *places* of articulation; on the horizontal are shown the *manners* of articulation, specified in terms of a number of overlapping features. It will be found that familiarity with these features, and with the total array, facilitates understanding of the rules of sandhi and other phenomena to be described below.

The collocation of the speech-sounds in words is subject to numerous constraints. For present purposes it suffices to list the following most noteworthy constraints applying in any individual word cited in isolation:

A word may begin with any consonant or vowel other than ḥ ṁ ṇ ñ ṇ̄ ṛ ṝ ḷ. A word may end with one of the eight consonants k ṭ t p ṇ n m ḥ, or with any vowel other than ṝ and ḷ. At the beginning of a word, and within it, complex clusters of consonants are possible, e.g. *kramyante*, *strībhyām*, *dṛṣṭvā*, *lakṣmyā*; however, at the end of a word consonant clusters almost never occur.

2. EXTERNAL SANDHI

When individual words are put together in sentences, the boundaries between them are often blurred by phonetic interactions between the abutting sounds: the final sound of each word modifies, and/or is modified by, the initial sound of the word following it. This phenomenon is called 'external sandhi' — 'external' because it occurs between each word and the next rather than within individual words.

Because of external sandhi the process of translating into or out of Sanskrit entails a step in which the appropriate phonetic changes are allowed for. For example, the translating of the sentence 'There was a king' into Sanskrit proceeds through the following two steps. First one puts together the required component words: *āsīt*, 'was' or 'there was'; and *rājā*, 'a king'. Then one applies to these isolated forms of the words the

appropriate sandhi rule: a word-final -t, when followed by a word-initial r-, changes to -d, while the r- remains unchanged. This yields the actual sentence āsīd rājā. (Though d is not permitted as a word-final consonant in the isolated forms of words, it is possible in their sandhi-derived forms.) The steps are, therefore, as follows:

- | | | |
|----|---------------------|------------------|
| 1) | 'There was a king.' | |
| 2) | āsīt rājā | (isolated forms) |
| 3) | āsīd rājā | (sandhi forms) |

When translating *out of* Sanskrit the above procedure is reversed. First the appropriate rule is applied in reverse to obtain the isolated forms of the words: āsīd rājā is identified as derived by sandhi from āsīt rājā. Then the individual words āsīt and rājā are translated, if necessary using a dictionary and the appropriate tables of noun and verb paradigms.

(a) *Rules of external sandhi*

The complete set of rules for external sandhi is summarized in Table 2. Section (i) of that table covers those cases where the first of the two words involved in sandhi ends in a consonant; Section (ii) covers those cases where the first word ends in a vowel.

Along the upper margin of Section (i) in Table 2 are shown the eight possible word-final consonants (-k, -t, etc.). One of the eight, -h, is divided into four types to cover four slightly different situations that prevail according as the vowel preceding the h is (1) a, (2) ā, (3) any short vowel other than a, or (4) any long vowel other than ā. Types (3) and (4) are represented in the table by -iḥ and -ṛḥ respectively.

Along the right-hand margin of Section (i) are shown the consonants and vowels which may serve as initial for the second of the two words involved in sandhi. Consonant-initials having identical sandhi behaviour are grouped into sets (e.g. k-, kh-,...s-); and all of the vowel initials other than a- are grouped into a single set, represented by V-.

To apply sandhi rules when translating *into* Sanskrit, one moves from the upper and right-hand margins *into* the rectangle. The form assumed by a given word-final consonant when followed by a given word-initial is indicated by the letter shown at the intersection of the corresponding axes within the

rectangle. Suppose, for example, that one is translating into Sanskrit, and has put together the component words *āsīt* and *rājā*. One then goes to -t on the upper margin and moves down the -t column to the level of r- on the right margin. At the intersection is -d, indicating that -t must change to -d, whence *āsīd rājā*.

Some letters within the rectangle are labelled with an asterisk, and the corresponding initial at the right margin is followed by a notation in square brackets. This indicates that the sandhi involves a change in the initial as well as in the final. For example, in the case of -t ś- the table shows -c*, while the notation to the right of ś- reads *ś- → ch-. This signifies that the -t changes to -c while the ś- changes to ch-. Hence, the total change is from -t ś- to -c ch-. As an example, consider the translating into Sanskrit of the sentence 'There was an enemy'. The steps are:

- 1) 'There was an enemy.'
- 2) *āsīt śatruḥ* (isolated forms)
- 3) *āsīc chatruḥ* (sandhi forms)

When translating *out of* Sanskrit, one first seeks the given form of the word-final within the rectangle, on a level with the given word-initial on the right margin; then one moves *out* to the isolated word-final on the upper margin. For example,

- 1) *āsīc chatruḥ*
- 2) *āsīt śatruḥ* (or *āsīt chatruḥ*, but a word *chatruḥ* is not to be found)
- 3) 'There was an enemy.'

Section (ii) of Table 2 summarizes the rules of external sandhi in cases where the first of the two words involved ends in a vowel. The possible word-final vowels are shown along the upper margin, and as in Section (i) all possible word-initials are shown along the right margin. The groupings are different, however, and all the consonants are represented by C-. Because sandhi between two vowels often entails a change in the second (i.e. word-initial) vowel, such changes are shown within the rectangle (rather than at the right under * as in Section (i)). For example, when translating *into* Sanskrit, -ā ū- becomes -o-:

- 1) 'The maiden said.'
- 2) kanyā uvāca
- 3) kanyovāca

and when translating *out of* Sanskrit, -e ' - is resolved into -e a:-

- 1) svarge 'pi
- 2) svarge api
- 3) 'even in heaven.'

(b) *Ambiguities in resolving sandhi*

As seen above in the case of āsīc chatruḥ, the resolving of sandhi when translating out of Sanskrit may introduce ambiguity: āsīc chatruḥ could be from either āsīt śatruḥ or āsīt chatruḥ. This ambiguity can be resolved only by recognizing the familiar word śatruḥ and, if necessary, confirming that there does not exist a word chatruḥ.

All such cases of ambiguous sandhi are summarized in Table 3. For example, the case of asīc chatruḥ is covered by the entry -c ch- with its two possible resolutions, -t ch- and -t ś-.

(c) *Exceptions to the rules of external sandhi*

In general the rules embodied in Table 2 apply indiscriminately to all words within a sentence regardless of grammatical categories and functions. There are, however, the following exceptions.

(i) The ending of a word in the vocative case, or of an associated expletive, usually does not enter into sandhi; for example:

rāma ihi 'O Rama, go!' (not rāmehi)
he indra 'Hey, Indra!' (not ha indra)

(ii) The dual-number endings -ī, ū, and -e, whether of nouns/adjectives or of verbs, do not enter into sandhi; nor does the -ī of the masculine nominative plural demonstrative amī 'those'; for example:

munī avadatām 'The two sages said.'
labhete aśvān 'They two obtain horses.'

(iii) The word *saḥ* 'he' departs from the rules for *-aḥ* in that it becomes *sa* before all consonants; e.g. *sa gacchati*, *sa tiṣṭhati*. Otherwise it is regular; e.g. *sa uvāca*, so 'vadat (from *saḥ avadat*), *gacchati saḥ*. *Eṣaḥ* 'this', a derivative of *saḥ*, behaves similarly.

(iv) The ending *-aḥ* of the words *punaḥ* 'again', *prātaḥ* 'early', and *antaḥ* 'between' behaves in a manner analogous to *-iḥ*. It thus diverges from the rules for *-aḥ* when it is followed by any voiced sound; e.g. *punar gacchati*, *punar uvāca*. Otherwise it is regular; e.g. *punaḥ paśyati*, *punaś calati*, *punā rakṣati*. The *-āḥ* of the word *dvāḥ* 'door' (nominative singular) behaves similarly.

(d) *Regularities in the sandhi rules*

Table 2 will be found easier to understand — and, eventually, to memorize — if considered in conjunction with Table 1. For example, the obvious division of Section (i) of Table 2 into upper and lower parts (marked by the horizontal broken line) corresponds to the division of the speech sounds into voiceless and voiced; Table 2 has a similar division: all word-initials above the broken line are voiceless, all those below it are voiced. Another example is provided by the seven sandhi derivatives of word-final *-aḥ*. One observes a simple regularity in the sandhi-derived fricative endings: palatal *-aś* before palatal *c-*, *ch-*; etc. Also the fundamental importance of the division of word-initials into voiceless and voiced is again apparent.

3. INTERNAL SANDHI

Whereas external sandhi operates *between adjacent words*, internal sandhi operates *within individual words*. External sandhi causes the endings and/or beginnings of words to assume different phonetic forms in different phonetic environments and has to be taken into account by the writer or reader every time a sentence is composed or analysed; in contrast to this, internal sandhi serves to explain certain facts about the internal phonetic structure of words as they are found in the dictionary or as they are built up from their stems and inflexional endings using the tables of noun and verb paradigms.

Many of the rules of internal sandhi are identical with those of external sandhi; for example, the plural instrumental of the noun *marut* 'wind-god' is *marudbhiḥ*, with *-t* changed to *-d*

before the voiced consonant bh of the inflexional ending -bhiḥ. (See Table 2, Section (i) -t bh-, and Table 6, paradigm [6] (page 81).) Other rules of internal sandhi differ from those of external sandhi. For example, the genitive plural of marut is marutām, with the voiceless -t retained despite the following vowel. (Contrast Table 2, Section (i), -t V-.) Only the two most important rules of internal sandhi are stated here, namely those concerning the retroflexion of s and n; other rules will be noted in later sections as they become relevant.

Rule (i)

Within a word, s changes to ṣ if it is *followed* by any sound other than r, ṛ, or ṝ, and is *preceded* — either immediately or with *intervening* ḥ or ṁ — by k or r or any vowel other than a or ā.

This involved rule becomes much easier to comprehend when considered in terms of Table 1, as is done in Table 4, Section (i). The following examples illustrate the application (or non-application) of Rule (i) in various situations: saḥ, eṣaḥ, kathāsu, deveṣu, bhikṣuṣu, haviṣī, havīmṣi, haviṣu, bhaviṣyati, puṣpam, tisraḥ, tiṣṭbhiḥ. The retroflexion is transmitted to an immediately following t, th, or n; e.g. dr̥ṣṭvā, tiṣṭhati, viṣṇuḥ. Exceptions to Rule (i) are found in certain individual words, such as pustakam and kusumam, and in many desideratives beginning with s, e.g. siseviṣate.

Rule (ii)

Within a word, n changes to ṇ if it is immediately *followed* by a vowel, n, m, y, or v, and is *preceded* at whatever distance by r, ṛ, ṝ, or ṣ, provided there is no *intervening* consonantal dental, retroflex, or palatal other than y.

This rule is depicted in Table 4, Section (ii). The following are examples of its application (or non-application), most based on the instrumental suffix -ena: devena, varṇena, nagareṇa, dharmena, rathena, dhātṛṇā, mṛgeṇa, mṛtena, pitṛn, pitṛṇām, kṛṣṇena, viṣeṇa, puṣpeṇa, kāṣṭhena.

Rule (ii) may apply to the output of Rule (i); e.g. lakṣmaṇaḥ, puṣpeṇa, niṣaṇṇaḥ. Here the ṣ is conditioned by the sound preceding it (Rule (i)), and in its turn conditions the following ṇ (Rule (ii)).

Rules (i) and (ii) usually do not apply across the boundaries between the components of a compound noun or adjective. For example, in *naranārīṇām* 'of men and women', the second *n* is not influenced by the preceding *r* because these two sounds belong to different components of the compound, its structure being *nara+nārīṇām*. On the other hand, the rules do usually apply between a prefix and the verbal stem to which it is attached; e.g. *ni-sīdati* → *niṣīdati*, *pra-namati* → *praṇamati*.

4. VOCALIC GRADATION

The vocalic alternations observable in the stems of different verb forms (and of some nominal forms also) can to a large extent be accounted for in terms of the phenomenon of vocalic gradation. This phenomenon is illustrated in the following example, based on various forms of the verb 'die'.

The infinitive, 'to die', is *martum*, where *mar-* is the stem and *-tum* the characteristic sign of the infinitive. The same component *mar-* is found in *maraṇam* 'death', *maṛiṣyati* 'he will die', etc. However, we find a rather different component in *mārayati* 'he causes to die, he kills', *mārī* 'dying', etc., and a different one again in *mṛta-* 'dead', *amṛta* 'he died', *mṛtvā* 'having died', and *mamruḥ* 'they died' (the *r* in *mamruḥ* being an internal sandhi variant of *ṛ*).

The three elements, *ar* *ār* and *ṛ/r*, are recognized as constituting a *gradation series*:

Zero grade	1st grade	2nd grade
<i>ṛ/r</i>	<i>ar</i>	<i>ār</i>
<i>mṛta-</i>	<i>martum</i>	<i>mārayati</i>
<i>mamruḥ</i>	<i>maraṇam</i>	<i>mārī</i>

The first (so-called *guṇa*) grade, *ar*, is fundamental to the series. From it the second (*vṛddhi*) grade, *ār*, is obtained by 'strengthening', i.e. lengthening the *a* to *ā*; and the zero grade is obtained by 'weakening', i.e. diminishing the *a* to nothing, with the result that the remaining semivowel, *r*, if not followed by another vowel, takes on the role of a vowel, *ṛ*. The relationship among the three grades is, therefore, as shown:

Zero ← 1st → 2nd

ṛ/r

ar

ār

A similar series, but with the positions of vowel and semi-vowel reversed, is found in the verb 'grab':

Zero ← 1st → 2nd

ṛ

grhīta-

ra

grahitum

rā

grāhayati

Similar series again are found with the remaining three semi-vowels: y, l, and v; and a necessarily incomplete series without semivowel also exists. The total set of gradation series, with examples, is shown in Table 5. (Compare the Vocalic section of Table 1.)

From Table 5 it can be seen that for each series in which the a and ā precede the semivowel (e.g. ay āy) there exists a corresponding series in which a and ā follow the semivowel (e.g. ya yā) — except for the extremely rare dental series. The open series (ø a ā), in which there is no semivowel, naturally lacks this distinction.

The series y ay āy has a variant form i/ī e ai. The difference between these two is determined entirely by a rule of internal sandhi: y ay āy are found before a following vowel, i/ī e ai before a following consonant. A similar sandhi-determined pair of variants exists in the labials: v av āv before vowels, u/ū o au before consonants. In the retroflexes there is the beginning of such a pairing, but it is incomplete because of the non-existence of 'retroflex diphthongs'. No such sandhi-determined pairing is found in those series in which a and ā follow the semivowel, because in such series the group in question is necessarily always followed by a consonant.

The length of the vowel in zero grade is unpredictable; e.g., in the palatal series it is sometimes i, sometimes ī. Usually there is consistency within any particular verb, but one finds many exceptions; e.g., alongside śruta-, śrutvā, etc. with short u one finds śrūyate with long ū.

The pairing of series depending on whether *a* and *ā* precede or follow the semivowel does not extend to zero grade. Consequently two different 1st-grade forms may have identical zero-grade counterparts; e.g., *o* and *va* both have *u* as their zero-grade counterpart. This phenomenon is most strikingly illustrated in instances such as the following (from the verbs 'burn' and 'dwell'), where the perfect passive participles in two different series happen to be identical:

	Zero ←	1st	→	2nd
'burn':	<i>uṣita-</i>	<i>oṣaṇam</i>		
'dwell':	<i>uṣita-</i>	<i>vasanam</i>		<i>vāsayati</i>

In the open series in Table 5 (*o* a *ā*), zero grade is represented by absence of any vowel. But because this would often lead to unpronounceable groupings of consonants, in practice some vowel, usually *a* or *ā*, is provided, either by insertion or by substitution for a consonant. In the example given in Table 5, the zero-grade derivative of *khan*, namely *khn*, is represented in the form *cakhnūḥ*, a combination which presents no phonetic difficulty. However, where one might expect, by analogy with *nūta-*, *mṛta-*, etc., that the perfect passive participle would be *khnta-*, one finds instead *khāta-*; the *n* has been replaced by *ā*. Another example is provided by the following set of forms: *tapta-* *tapanam* *tāpayati*. Here the phonetically unacceptable *tpta-* has been avoided by insertion of *a*.

In spite of these and other departures from the pattern presented in Table 5, recognition of vocalic gradation makes possible many useful grammatical generalizations, particularly regarding verb-forms.

5. ALPHABETIC SEQUENCE

The conventional alphabetic sequence, used in ordering entries in dictionaries etc., is based on Table 1, but departs from its logical arrangement in some respects. The sequence is:

*a ā i ī u ū r ṛ ḷ e ai o au ṁ ḥ k kh g gh ṇ c ch j jh ṇ
t ṭ ḍ ḍh ṇ t ṭh d dh n p ph b bh m y r l v ś ṣ s h*

In an optional orthographic variant, any nasal preceding a stop is written as ṁ; e.g., aṅgam may be written aṁgam, and antara may be written aṁtara. Words written in this second way are nevertheless ordered in dictionaries as if written in the first way. For example, saṁgaḥ (= saṅgaḥ) comes after sagotra- and before sacih; but saṁsāraḥ (in which ṁ does *not* precede a stop and therefore cannot be alternatively written with some other nasal) comes before sakala.

PART II. GRAMMAR

A. NOMINALS

The Sanskrit noun, adjective, numeral, demonstrative, and pronoun have sufficient in common to be regarded as constituting a single large word-class, here called the Nominals. The noun and adjective are particularly closely related, being represented in a single set of paradigms (Table 6); the numeral, demonstrative, and pronoun are more distinctive, each having its own set of paradigms (Tables 12-14). These five sub-classes of nominals will now be described in turn.

1. NOUNS

In general, each Sanskrit noun belongs inherently to one or another of three grammatical *genders*: masculine, neuter, or feminine. For example,

Masculine: devaḥ 'god', muniḥ 'sage', paśuḥ 'beast'
Neuter: phalam 'fruit', vāri 'water', madhu 'honey'
Feminine: kathā 'story', nadī 'river', vadhūḥ 'wife'

(How to recognize the gender of any given noun is discussed below.)

Nouns are declined for *number* and *case*. There are three grammatical numbers: singular, dual, and plural. For example,

Sing.	Dual	Plural
devaḥ 'a god'	devau 'two gods'	devāḥ 'gods (more than two)'
muniḥ 'a sage'	munī 'two sages'	munayaḥ 'sages (more than two)'

There are eight cases; their general significance is as follows.

Case	Syntactic/logical relationship
Nominative:	Indicates the grammatical subject.
Accusative:	Indicates the grammatical object.
Instrumental:	Indicates the means, manner, or accompanying factor/person; = 'by', 'with', '-ly'.
Dative:	Indicates the recipient, purpose, or destination; = 'to', 'for'.
Ablative:	Indicates the starting-point, source, reason, or standard of comparison; = 'from', 'out of', 'because', 'than'.
Genitive:	Indicates the possessor or subordinator; = 'of'.
Locative:	Indicates the location in space or time; = 'at', 'in', 'when'.
Vocative:	Indicates the individual addressed in direct speech; = 'O!'.

The intersection of the two 'dimensions' of number and case yields, for each noun, a set of $3 \times 8 = 24$ forms. (Some of the forms happen to be outwardly identical, thus reducing the count of outwardly distinct forms to 19 or fewer.) For example, the masculine noun *devaḥ* 'god' has the following set of forms.

	Sing.	Dual	Plural
Nom:	<i>devaḥ</i>	<i>devau</i>	<i>devāḥ</i>
Acc:	<i>devam</i>	<i>devau</i>	<i>devān</i>
Ins:	<i>devena</i>	<i>devābhyām</i>	<i>devaiḥ</i>
Dat:	<i>devāya</i>	<i>devābhyām</i>	<i>devebhyaḥ</i>
Abl:	<i>devāt</i>	<i>devābhyām</i>	<i>devebhyaḥ</i>
Gen:	<i>devasya</i>	<i>devayoḥ</i>	<i>devānām</i>
Loc:	<i>deve</i>	<i>devayoḥ</i>	<i>deveṣu</i>
Voc:	<i>deva</i>	<i>devau</i>	<i>devāḥ</i>

For example,

<i>devāya</i>	= 'to a/the god' (dat. sing.)
<i>deva</i>	= 'O god!' (voc. sing.)
<i>devaiḥ</i>	= 'by the gods' (inst. plur.)
<i>devayoḥ</i>	= 'of the two gods' (gen. dual) or 'in the two gods' (loc. dual)

All masculine nouns whose nominative singular ends in -aḥ (e.g., gajaḥ, putraḥ, aśvaḥ, rāmaḥ) are declined like devaḥ. For example, gajaḥ 'elephant' has the following forms:

gajaḥ	gajau	gajāḥ
gajam	gajau	gajān
gajena	gajābhyām	etc.

The 3 × 8 pattern given above for devaḥ is, therefore, a model or *paradigm*; it is followed by all masculine nouns in -aḥ. Such nouns constitute by far the most numerous group. (In memorizing paradigms such as that of devaḥ, one should read horizontally, not vertically, i.e.: 'devaḥ devau devāḥ; devam devau devān; ...'.)

The devaḥ paradigm is one of sixteen paradigms that can be recognized for 'regular' masculine nouns (and adjectives; see below). These sixteen are set out in Table 6, Section (i) (pages 80 ff). For example, muniḥ 'sage', along with almost all other masculine nouns in -iḥ, is declined as shown in paradigm [2] (page 80). A further fifteen paradigms of regular neuter nouns are given in Table 6 (ii), and nine for regular feminines in Table 6 (iii). A limited number of nouns/adjectives fail to conform to these paradigms. They are therefore regarded as 'irregular'; their declensional patterns are set out in Table 7.

In dictionaries, nouns are usually cited in either of two forms: (i) in the nominative singular, or (ii) in a hypothetical underlying stem-form. Examples of these two methods of citation can be found in popular dictionaries such as those of V.S. Apte and M. Monier-Williams.

In Apte's dictionaries, method (i) is used as far as possible, but method (ii) is resorted to when necessary for clarity. For example, the words for 'elephant', 'city', and 'creeper' are given as gajaḥ, nagaram, and latā respectively, i.e. in the nominative singular. No indication of gender is given, it being expected that the student will recognize the endings -aḥ, -am, and -ā as characteristic of the masculine, neuter, and feminine genders respectively — and therefore as indicating, in addition, that the three nouns in question follow paradigms [1], [17], and [32] respectively of Table 6. On the other hand, the words for 'merchant', 'mind', and 'mother' are *not* given in their nominative singular forms vaṇik, manaḥ, and mātā (see paradigms [7], [23], [40]). Instead they are given as 'vaṇij m', 'manas n', and

'mātr̥ *f*. These are hypothetical stem-forms which may be thought of as underlying the actually occurring forms; the gender (*m*, *n*, *f*) is stated because there is no way it could be inferred with certainty. The rationale behind this citing of some nouns in hypothetical stem-forms will become clear in the descriptions given below for the various paradigms. Suffice it here to note that this practice has the advantage of making the most common endings, -aḥ, -am, -ā, and others, unambiguous as indicators of gender and paradigm; for example, because members of paradigm [23] are cited in the -as form (manas rather than manah), one knows that *every* word whose citation or dictionary forms ends in -aḥ is masculine and follows paradigm [1].

In the dictionaries of Monier-Williams, hypothetical stem-forms are more widely used, being adopted even for members of the very common paradigms [1] and [17]. For example, 'elephant' and 'city' are given as 'gaja *m*' and 'nagara *n*' respectively. (However, 'creeper' (paradigm [32]) is given in the nominative singular as 'latā *f*'.)

From the practical point of view the method adopted by Apte has the advantage of presenting the majority of nouns in forms which actually occur, and which bear their own in-built gender labels. For example, the student wishing to learn the gender of 'city', will find it easier and more realistic to memorize the word as 'nagaram' rather than as 'nagara (neuter)'. On the other hand, the method adopted by Monier-Williams has the advantage of drawing attention to correspondences across the genders; for example, it identifies the masculine, neuter, and feminine endings -aḥ, -am, -ā as constituting a related set, a point whose significance becomes apparent in the next section, on adjectives.

The characteristics of the various noun/adjective paradigms will be described after the adjectives have been dealt with.

2. ADJECTIVES

(a) Gender Agreement

Unlike the noun, the adjective does not belong inherently to one of the three genders. Instead, it acquires the gender of the noun it qualifies or refers to. For example, the adjective 'dear', cited in dictionaries in the hypothetical stem form *priya-*, acquires, in the singular nominative, the following three gender forms:

Masc:	priyaḥ	e.g.	priyaḥ putraḥ	'a dear son'
			priyaḥ pitā	'a dear father'
Neut:	priyam	e.g.	priyaṃ mitram	'a dear friend'
			priyaṃ nāma	'a dear name'
Fem:	priyā	e.g.	priyā kanyā	'a dear daughter'
			priyā patnī	'a dear wife'

The three forms, *priyaḥ*, *priyam*, *priyā*, correspond to the noun types *devaḥ*, *phalam*, *kathā* (paradigms [1], [17], [32]) respectively. Most adjectives whose stem-form has, like *priya-*, a final -a-, form their masculine, neuter, and feminine in this way with -aḥ, -am, and -ā respectively. (For exceptions see next page.)

The agreement between an adjective and its noun extends also to case and number. For example, *priya-* assumes forms such as the following:

<i>priyāṇām putrāṇām</i>	'of the dear sons'
<i>priya pitāḥ</i>	'O dear father!'
<i>p. 'ye nāmni</i>	'in a dear name'
<i>priyayā patnyā</i>	'with a dear wife'

These forms of *priya-* are drawn from the appropriate paradigms, [1], [17], or [32], according as the gender required is masculine, neuter, or feminine.

The various adjective types that exist represent almost all of the paradigms [1] to [40]. For example, the adjective 'powerful' given in the dictionary as *balin-*, forms masculine *balī*, neuter *bali*, and feminine *balinī*, which then follow paradigms [11], [28], and [33] respectively. Table 8 sets out the necessary information on the different existing types of stem-forms of adjectives, with their corresponding masculine, neuter, and feminine forms (all in the nominative singular), and the paradigm which each of these follows. Each type is represented in the table by a common example, and the paradigms followed are indicated by their numbers in square brackets. (Some important irregular adjectives not covered by Table 8 are noted on pages 26-28 under 'Irregular noun/adjective declensions'.) It will be found that Table 8, in addition to its primary function, provides a handy overview of the total set of noun/adjective paradigms.

As Table 8 shows, stem-forms in -a- or -ant- are ambiguous as indicators of the pattern followed. Adjectives with stem-

forms in -ant- are present or future active participles. Whether they follow nayant- (with feminine in -antī), or yuñjant- (with feminine in -atī-), depends on various factors discussed in the section on participles. (See pages 59-63. Further ambiguity may arise from the fact that the nayant- and yuñjant- types are often cited as nayat- and yuñjat-, thus confusing them with the dadhat- type.)

Adjectives with stem-form in -a- in most cases follow priya-; however, a limited number follow sundara- in forming their feminine in -ī. The principal examples of the latter type are:

- (i) The ordinal caturtha- '4th', which has feminine caturthī, and similarly all higher ordinals (see Table 11); for example,

pañcama-	pañcamī	'5th'
aṣṭādaśa-	aṣṭādaśī	'18th'

- (ii) Adjectives that are, in origin, derived from nouns by strengthening of the first vowel to 2nd grade; e.g.

śaiva-	śaivī (a derivative of the noun Śivaḥ)
gāndharva-	gāndharvī

- (iii) Derivative adjectives in -maya and -tana; e.g.

cinmaya-	cinmayī
adyatana-	adyatanī

- (iv) A few miscellaneous adjectives, including

codana-	codanī
taruṇa-	taruṇī
purāṇa-	purāṇī (also -nā)
sadrśa-	sadrśī
sundara-	sundarī

- (b) *Comparison of adjectives*

There exist two distinct methods whereby the comparative and superlative degrees of adjectives may be formed. Method 1 is applicable to all adjectives; method 2 is applicable only to a relatively small, closed set of adjectives.

(i) Method 1

This method consists in attaching the suffixes -tara- (comparative) and -tama- (superlative) to the stem form of the simple adjective (e.g. *priya-* *priyatarā-* *priyatama-*) or to a slightly modified version of it (e.g. *balin-* *balitara-* *balitama-*). Table 9 shows how this applies to different types of stem-forms. The set of types covered by Table 9 is essentially the same as that covered by Table 8, with this exception that the *śreyas* type is lacking in Table 9 because, being itself a comparative form (according to method 2, below), it has no place here.

The comparative and superlative forms shown in Table 9 are themselves stem-forms; they make the three gender forms in -aḥ, -am, -ā, and so are declined according to paradigms [1], [17], and [32], regardless of the class of the original adjective in its positive form. Thus, the masculine, neuter, and feminine of the positive, comparative, and superlative forms of *priya-* and *balin-*, with their corresponding declensional paradigms (indicated by numbers), are as follows:

	Positive	Comparative	Superlative
Masc:	<i>priyaḥ</i> [1]	<i>priyatarāḥ</i> [1]	<i>priyatamaḥ</i> [1]
Neut:	<i>priyam</i> [17]	<i>priyataram</i> [17]	<i>priyatamam</i> [17]
Fem:	<i>priyā</i> [32]	<i>priyatarā</i> [32]	<i>priyatamā</i> [32]
Masc:	<i>balī</i> [11]	<i>balitaraḥ</i> [1]	<i>balitamaḥ</i> [1]
Neut:	<i>balī</i> [28]	<i>balitaram</i> [17]	<i>balitamam</i> [17]
Fem:	<i>balinī</i> [33]	<i>balitarā</i> [32]	<i>balitamā</i> [32]

For example,

<i>priyataram mitram</i>	'a dearer friend'
<i>priyatamā kanyā</i>	'the dearest daughter'
<i>priyatamāyai kanyāyai</i>	'to the dearest daughter'
<i>balinyā senayā</i>	'by a powerful army'
<i>balitamābhyām senābhyām</i>	'by the two most powerful armies'

(ii) Method 2

The restricted number of adjectives to which method 2 applies are already covered by method 1; they are, therefore, capable of forming their comparative and superlative in two

different ways. Method 2 consists in adding -īyas- (comparative) and -iṣṭha- (superlative), or sometimes simply -yas- and -ṣṭha-, to a modified version of the stem form. This modification of the stem entails abbreviation to a single syllable, sometimes accompanied by vowel strengthening and/or other more drastic changes. For example, priya- 'dear' forms preyaś- and preṣṭha-; and laghu- 'light' forms laghīyas- and laghiṣṭha-.

The comparative stem form thus produced makes the three gender forms as shown in Table 8 opposite śreyas-, i.e. by replacing -as with -ān, -aḥ, and -asī; and these three forms then follow paradigms [14], [23], and [33] respectively. (Paradigm [14] is exclusively for masculine comparatives of this type.) The superlative makes its gender-forms with -aḥ, -am, and -ā, and these then follow paradigms [1], [17], and [32] respectively. For example, the adjectives priya- and laghu- form their comparative and superlative in the three genders as follows:

	Positive	Comparative	Superlative
Masc:	priyaḥ [1]	preyān [14]	preṣṭhaḥ [1]
Neut:	priyam [17]	preyaḥ [23]	preṣṭham [17]
Fem:	priyā [32]	preyasī [33]	preṣṭhā [32]
Masc:	laghuḥ [3]	laghīyān [14]	laghiṣṭhaḥ [1]
Neut:	laghu [19]	laghīyaḥ [23]	laghiṣṭham [17]
Fem:	laghuḥ [38] or laghvī [33]	laghīyasī [33]	laghiṣṭhā [32]

In addition to the fairly regular formation illustrated in priya- and laghu-, there are many formations so irregular that the derivational connexion between the positive and its comparative and superlative counterparts is often remote, or even (as in English sets such as 'good, better, best') no more than semantic. Because of these varying degrees of irregularity, adjectives compared by method 2 are best listed individually. Table 10 sets out the most important instances.

(c) *Noun/adjective declensional paradigms (Table 6)*

The characterizing features of the forty declensional paradigms for nominals will now be summarized. (The gender headings are not exclusive; e.g. a few feminine nouns are

included under the Masculine heading because they have identical declension.)

(i) Masculine

[1] *devaḥ* 'god': Paradigm [1] in Table 6 is followed by those nouns whose citation form is given in dictionaries as '---aḥ' or as '---a (masc.)'; e.g. *gajaḥ* 'elephant', *putraḥ* 'son'. It is also followed by the masculine of adjectives whose stem-form ends in -a-, of comparatives and superlatives in -a-, and of ordinals; e.g., *nīcaḥ* 'low' (masc. of *nīca-*), *śucitaraḥ* 'purer', *śreṣṭhaḥ* 'best', *ṭṭīyaḥ* '3rd'.

[2] *muniḥ* 'sage': Masc. nouns cited as '---iḥ' or as '---i (masc.)'; e.g. *agniḥ* 'fire', *nṛpatiḥ* 'king'. Also, the masc. of adjectives in -i- such as *śuciḥ* 'pure' (masc. of *śuci-*). *Patīḥ*, when it means 'husband', is irregular; see [46].

[3] *paśuḥ* 'beast': Masc. nouns cited as '---uḥ' or as '---u (masc.)'; e.g. *śatruḥ* 'enemy', *guruḥ* 'teacher'. Also, masc. of adjectives in -u-; e.g. *laghuḥ* 'light'.

[4] *netā* 'leader': Masc. agent nouns whose citation form has final -ṛ; e.g. *dātā* 'donor', *rakṣitā* 'protector'. Also, the kinship term *naptā* 'nephew'. (This paradigm exhibits all three grades of the retroflex gradation series, ṛ/r ar āṛ; e.g. *netṛṣu/netṛā netari netāraḥ*.)

[5] *pitā* 'father': Masc. kinship terms whose citation form has final -ṛ; e.g. *bhrātā* 'brother', *jāmātā* 'son-in-law'. However, *naptā* 'nephew' follows [4].

[6] *marut* 'wind-god': Masc. and feminine nouns and adjectives whose citation form has final -k, -t, or -p; also, masc. of present active participles in -at- — but not of those in -ant- (which follow [12]), nor of the possessive adjectives in -mat- or -vat- (which follow [13]). For example, *sarvaśak* 'omnipotent', *sarit* 'stream', *bibhrat* 'carrying', *dharmagup* 'guardian of the law'. The stem-final -k, -t, or -p is preserved throughout the paradigm, except that before the six case-endings that begin with *bh* it becomes voiced to -g, -d, -b; e.g. *marut* has instrumental dual *marudbhyām*.

[7] *vaṇik* 'merchant': Masc. and fem. nouns and adjectives whose citation form ends in a consonant other than -k, -t, -p, -h, -n, or -as; e.g. the words cited as *vaṇij*, *priyavāc*, *triṣṭubh*, *diś*, *upānah*. The final consonant of the citation form is preserved in those caseforms in which it is followed by a vowel; e.g., *vaṇij*, *triṣṭubh*, *diś*, and *viś* have nominative plural *vaṇijaḥ*, *triṣṭubhaḥ*, *diśaḥ*, and *viśaḥ* respectively. However, in the nominative singular where no sound follows, this consonant is replaced by some more or less closely related consonant from among the set of five permitted non-nasal word-finals, -k, -t, -ṭ, -p, -h (see page 1); e.g., *vaṇij*, *triṣṭubh*, *diś*, and *viś* have singular nominative *vaṇik*, *triṣṭup*, *dik* and *viṭ* respectively.

As the instance of *diś* and *viś* shows, it is not always possible to predict which of the four permitted word-final stops will replace the stem-final of the citation-form. The reverse is also true; e.g., *vaṇik* and *dik* are from *vaṇij* and *diś* respectively. For this reason dictionaries usually indicate the nominative singular alongside the citation form.

For practical purposes the best way of specifying the two consonants involved in the alternation is to name the nominative singular and plural; e.g. *vaṇik—vaṇijaḥ*. Once these two forms are known, the entire paradigm is known. The first of the two consonants named (k in our example) occurs where no sound follows (i.e. in the nominative and vocative singular) and before the -su or -ṣu of the locative plural; and it becomes voiced (to g) before the six -bh- case-endings. (For the purposes of this rule, the voiced counterpart of ḥ is r.) The second of the two consonants named (j in our example) occurs before all vowel case-endings. It is therefore advisable to think of words of this type in terms of their nominative singular and plural (which, in any case, are the most commonly occurring forms); i.e. one should learn the words as '*vaṇik—vaṇijaḥ*', '*dik—diśaḥ*', etc. Examples of the most frequent such pairs of consonants are set out in the following list. For completeness the three consonant-finals covered by [6] are included, since they are really only special cases of the present type.

k—k:	sarvaśak—sarvaśakaḥ	'omnipotent'
k—c:	vāk—vācaḥ	'voice'
k—j:	vaṇik—vaṇijaḥ	'merchant'
k—ś:	dik—diśaḥ	'compass-point'
k—ṣ:	dadhṛk—dadhṛṣaḥ	'bold'

k—h:	kāmadhuk—kāmadu ^h ah	'wish-granting'
ṭ—j:	samrāṭ—samrājaḥ	'ruler'
ṭ—ś:	viṭ—viśaḥ	'resident'
ṭ—ṣ:	dviṭ—dviśaḥ	'enemy'
ṭ—h:	madhuliṭ—madhuli ^h ah	'bee'
t—t:	marut—marutaḥ	'wind-god'
t—d:	āpat—āpadaḥ	'calamity'
t—dh:	samit—samid ^h ah	'faggot'
t—h:	upānat—upāna ^h ah	'sandal'
p—p:	dharmagup—dharmagupaḥ	'guardian of law'
p—bh:	triṣṭup—triṣṭub ^h ah	'a Vedic metre'
ḥ—r:	dvāḥ—dvāraḥ	'door'
ḥ—ṣ:	doḥ—doṣaḥ	'arm'

Slight departures from the pattern described above occur in the last two types listed. As mentioned above, the voiced counterpart of ḥ is here to be regarded as r; in addition, dvāḥ has r in the locative plural: dvārṣu. Thoroughly irregular nouns whose citation forms would seem to qualify them for membership of this class, include the word cited as pad and its derivatives — see [47], [48]; prāñc and others in -ñc — see [50] to [54]; ap [71]; gir [72]; and pur [73].

[8] **vedhāḥ** 'wise man': Masc. and fem. nouns and adjectives whose citation form ends in -as (but excluding the masculine of comparatives in -yas- [14], and of perfect participles in -ivas- [15] and -vas- [16]); e.g. candramāḥ 'moon', apsarāḥ 'nymph', sumanāḥ 'good natured'.

[9] **ātmā** 'self': Masc. and fem. nouns and adjectives whose citation form has final -an preceded by *two* consonants; e.g. brahmā 'the creator-god', yajvā 'worshipper', suparvā 'well-jointed'.

[10] **rājā** 'king': Masc. and fem. nouns and adjectives whose citation form has final -an preceded by *one* consonant; e.g. garimā 'heaviness', sīmā 'boundary', sunāmā 'well-named'. (This paradigm exhibits all three grades of the open gradation

series, \emptyset a ā; e.g. *rājñā rājani rājānaḥ*. In the case of zero grade the nasal assimilates to the adjacent stop: $n \rightarrow \tilde{n}$.)

[11] *hastī* 'elephant': Masc. nouns and possessive adjectives whose citation form has final -in; e.g. *svāmī* 'master', *yogī* 'acetic practitioner', *dhanī* 'rich'.

[12] *nayan* 'leading': Masc. of future active participles, and of present active participles having stem-forms in -ant- or -ānt- (though often cited in -at- or -āt-, see pages 16, 60-61); e.g. *rakṣan* 'protecting', *sunvan* 'pressing', *bhān* 'shining', *neṣyan* 'about to lead'.

[13] *dhīmān* 'wise': Masc. of possessive adjectives whose citation form ends in -mat- or -vat-; e.g. *murtimān* 'having form', *bhagavān* 'blessed'. Also *kiyān* and *iyān*, masc. of *kiyat-* 'how much?' and *iyat-* 'so much'.

[14] *śreyān* 'better': Masc. of comparative adjectives formed according to method 2 (pages 17-18; all with citation forms in -yas- or -īyas-); e.g. *preyān* 'dearer', *laghīyān* 'lighter'.

[15] *tenivān* 'having stretched': Masc. of perfect active participles whose citation form ends in -ivas- (see pages 61-62); e.g. *rarakṣivān* 'having protected', *tutudivān* 'having hit'.

[16] *cakṛvān* 'having done': Masc. of perfect active participles whose citation form has final -vas- without a preceding short i (see pages 61-62); e.g. *vidvān* 'having known', *śuśruvān* 'having heard', *ninivān* 'having led'. Before -uṣ- endings (e.g. sing. instrumental -uṣā) $\tilde{r} \rightarrow r$, $u \rightarrow uv$, $\tilde{i} \rightarrow y$ (or $\rightarrow iy$ if two consonants precede); e.g. *cakṛvān*—*cakruṣā*, *śuśruvān*—*śuśruvuṣā*, *ninivān*—*ninyuṣā*.

(ii) Neuter

[17] *phalam* 'fruit': Nouns whose citation form is given as '—am' or as '—a (neut.)', and the neuter of adjectives whose citation form ends in -a-; e.g. *vanam* 'forest', *yugam* 'yoke', *nīcam* 'low'.

[18] *vāri* 'water': Neuter nouns/adjectives with citation form in -i; e.g. *śuci* 'pure' — but not *akṣi*, *asthi*, *dadhi*, or *sakthi*, all of which are irregular (see [64]). Adjectives in this class may optionally follow [2] (*muniḥ*) in the singular dative, ablative, genitive, and locative, and in the dual genitive and locative; e.g., *śuci* has in the singular dative either *śucine* (following [18]) or *śucaye* (following [2]).

[19] *madhu* 'honey': Neuter nouns/adjectives with citation form in -u; e.g. *aśru* 'tear', *vastu* 'property', *guru* 'heavy', *laghu* 'light'. Adjectives in this class may optionally follow [3] in the cases specified above for [18].

[20] *dhātṛ* 'that which creates': Neuter agent nouns/adjectives with citation form in -ṛ; e.g. *dātṛ* 'that which gives', *rakṣitṛ* 'that which protects', *sumātṛ* 'having a good mother'.

[21] *jagat* 'world': Followed by three classes of words: (a) Neuter nouns/adjectives with citation form in -k, -t, or -p; e.g. *saivaśak* 'omnipotent', *trivṛt* 'threefold'. (b) The neuter of possessive adjectives in -mat- or -vat-; e.g. *dhīmat* 'wise', *bhagavat* 'blessed'. (c) The neuter of present active participles other than those with stem-form in -ant- or -ānt-, for which see [29]; e.g. *bibhrat* 'carrying', *jānat* 'knowing', *tudat* 'hitting', *bhāt* 'shining'; also the neuter of all future active participles (which, however, may optionally also follow [29]), e.g. *neṣyat*, *dāsyat*. Present active participles of verbs of the -Vti class (e.g. *bibhrat*, *juhvat*, *dadhat*) optionally have -ati in place of -anti in the nominative, accusative, and vocative plural.

[22] *aśṛk* 'blood': Neuter nouns/adjectives with citation-form endings as for [7]. There is consonant alternation as for [7], which again is best specified by naming the nominative singular and plural; e.g. *aśṛk*—*aśṛñji* 'blood', *priyavāk*—*priyavāñci* 'kindly-spoken'. The nasal, if followed by a stop, assimilates to that stop; otherwise it becomes *m̐*.

[23] *manah* 'mind': Neuter nouns/adjectives with citation form in -(y)as; e.g. *yaśaḥ* 'glory', *sumanaḥ* 'good-natured', *śreyaḥ* 'better'.

[24] *haviḥ* 'oblation': Neuter nouns/adjectives with citation form in -is; e.g. *jyotiḥ* 'light', *rociḥ* 'lustre', *udarciḥ* 'radiant'.

[25] *āyuh* 'age': Neuter nouns/adjectives with citation form in -us; e.g. *caṣuḥ* 'eye', *dhanuḥ* 'bow', *dīrghāyuh* 'long-lived'.

[26] *karma* 'deed': Neuter nouns/adjectives whose citation form has final -an preceded by *two* consonants; e.g. *carma* 'leather', *janma* 'birth', *suparva* 'well-jointed'.

[27] *nāma* 'name': Neuter nouns/adjectives whose citation form has final -an preceded by *one* consonant; e.g. *sāma* 'Vedic song', *hema* 'gold', *sunāma* 'well-named'.

[28] *bali* 'powerful': Neuter of possessive adjectives whose citation form has final -in; e.g. *dhanī* 'rich', *manasvi* 'wise'.

[29] *nayat* 'leading': Neuter of present active participles with stem-form in -ant- or -ānt- (i.e. those whose masc. is covered by [12]); e.g. *rakṣat*, *tudat*, *bhāt*, *nāyayat*, *ninīṣat*, (see pages 60-61). Also neuter of all future active participles (which, however, may optionally also follow [21]); e.g. *neṣyat*, *dāsyat*.

[30] *tenivat* 'having stretched': Neuter of perfect active participles whose citation form ends in -ivas- (see pages 61-62); e.g. *rarakṣivat* 'having protected', *tutudivat* 'having hit'.

[31] *cakṛvat* 'having done': Neuter of perfect active participles whose citation form has final -vas- without a preceding short *i* (see pages 61-62); e.g. *vidvat* 'having known', *śuśruvat* 'having heard', *ninīvat* 'having led'. Before -uṣ- endings the stem is modified as in [16].

(iii) Feminine

[32] *kathā* 'story': Nouns whose citation form ends in -ā (all are feminine); also, fem. adjectives in -ā, i.e. the majority of feminines from adjectives whose citation form ends in -a-; e.g. *kanyā* 'daughter, maiden', *senā* 'army', *priyā* 'dear', *preṣṭhā* 'dearest'.

[33] *nadī* 'river': Polysyllabic nouns whose citation form ends in -ī (all are fem.); also, fem. adjectives formed with -ī, (see

Table 8); e.g. *devī* 'goddess', *nārī* 'woman', *sundarī* 'beautiful'. However, fem. adjectives in *-ī* that are covered by [34] are excluded; and the words cited as *lakṣmī*, *tarī*, and *tantrī* are irregular — see [68].

[34] *dhīḥ* 'intelligence': Monosyllabic nouns whose citation form is given as ending in *-ī* or *-īḥ* (all are fem.); also fem. of adjectives having such monosyllables as their final member; e.g. *śrīḥ* 'fortune', *hrīḥ* 'modesty', *sudhīḥ* 'intelligent'. The corresponding masc. adjectives (see Table 8) differ in that where alternative case-forms are offered, only the second is permitted; e.g., *sudhīḥ* (masc.) has in the dative singular only *sudhiye* — cf. [42]. Some masc. adjectives of this type also reduce *-iy-* to *-y-* throughout — cf. [43].

[35] *matīḥ* 'mind': Fem. nouns whose citation form is given as ending in *-i* or *-iḥ*; also fem. of adjectives with citation form in *-i*; e.g. *jātiḥ* 'birth', *rātriḥ* 'night', *śuciḥ* 'pure'.

[36] *vadhūḥ* 'wife': Polysyllabic nouns whose citation form is given as ending in *-ū* or *-ūḥ* (all are fem.); also fem. of polysyllabic adjectives in *-ū*, except those covered by [37]; e.g. *śvaśrūḥ* 'mother-in-law', *juhūḥ* 'sacrificial ladle', *aticamūḥ* 'victorious'. The corresponding masc. adjectives (see Table 8) differ in substituting *-ūn* for *-ūḥ* in the accusative plural.

[37] *bhūḥ* 'earth': Monosyllabic nouns whose citation form is given as ending in *-ū* or *-ūḥ* (all are fem.); also, fem. of adjectives having such monosyllables as their final member; e.g. *bhrūḥ* 'eyebrow', *svabhūḥ* 'self-existent'. The corresponding masc. adjectives differ as described under [34].

[38] *dhenuḥ* 'cow': Fem. nouns whose citation form is given as ending in *-u* or *-uḥ*; also, fem. of adjectives with citation form in *-u*, when made in *-uḥ* rather than in *-vī* (Table 8); e.g. *hanuḥ* 'jaw', *rajjuḥ* 'rope', *tanuḥ* 'thin'.

[39] *nauḥ* 'ship': Fem. or masc. monosyllabic nouns cited as ending in *-au* or *-auḥ*; e.g. *glauḥ* 'moon'. *Dyauḥ* 'sky' and *gauḥ* 'cow, bull' are cited as *dyo* and *go* respectively and are irregular; see [69], [70].

[40] *mātā* 'mother': Fem. kinship terms having citation form in -r; e.g. *duhitā* 'daughter'. However, *svasā* 'sister' exceptionally has *ār* instead of *ar* in six case-forms:

	Sing.	Dual	Plural
Nom:	<i>svasā</i>	<i>svasārau</i>	<i>svasārah</i>
Acc:	<i>svasāram</i>	<i>svasārau</i>	<i>svasāṛḥ</i>
Voc:	<i>svasaḥ</i>	<i>svasārau</i>	<i>svasārah</i>

(d) *Irregular noun/adjective declensions* (Table 7)

The distinction recognized here between 'regular' and 'irregular' is based to some extent on mere practical convenience: often a declensional pattern has been classified as 'irregular' simply because it is of relatively rare occurrence. In some instances an irregular pattern of declension is followed by just one noun or adjective; in others it is followed by a small class of nouns or adjectives, and so constitutes a minor paradigm. Information relating to such matters is now presented in brief.

(i) *Masculine*

[41] *viśvapāḥ* 'all-protector': Cited as *viśvapā*. Masc. agent nouns whose final component is a verbal root in -ā; e.g. *śaṅkha-dhmāḥ* 'conch-blower', *somapāḥ* 'soma-drinker'.

[42] *yavakrīḥ* 'corn-buyer': Cited as *yavakrī*. Masc. agent nouns whose final component is a verbal root in -ī preceded by *two* consonants; also, the masc. of some adjectives as described under [34]; e.g. *sudhīḥ* 'intelligent' — see Table 8.

[43] *senānīḥ* 'army commander': Cited as *senānī*. Masc. agent nouns whose final component is the suffix -nī or a verbal root in -ī or -ū preceded by *one* consonant; e.g. *grāmaṇīḥ* 'village chief', *khalapūḥ* 'sweeper'. Also, the masc. of some adjectives as described under [34]; e.g. *pradhīḥ* 'intelligent' — cf. Table 8.

[44] *rāḥ* 'wealth': Cited as *rai*.

[45] *sakhā* 'friend': Cited as *sakhi*.

[46] **patiḥ** 'husband': Cited as *patiḥ* or *pati*. However, compounds from *-patiḥ*, such as *nṛpatiḥ* 'king', follow [2] *muniḥ*, as does *patiḥ* itself when it has the meaning 'lord'.

[47] **pāt** 'foot': Cited as *pad*. Can also be declined as *pādaḥ*, following [1].

[48] **dvipāt** 'biped': Cited as *dvipād*. Masc. compounds from *-pāt*; e.g. *catuṣpāt* 'quadruped', *supāt* 'having good feet'.

[49] **anaḍvān** 'ox': Cited as *anaḍuḥ*.

[50] **prān** 'forward, eastward': Cited as *prāñc*. Similarly *avān* 'downward'. Neuter nom. and acc.: *prāk prācī prāñci*; other cases as for masc. *prāñ*. Fem. *prācī* follows [33].

[51] **pratyañ** 'backward, westward': Cited as *pratyañc*. Similarly *nyañ* 'downward', *samyañ* 'going together'. Neut. *pratyak pratīcī pratyañci*. Fem. *pratīcī*.

[52] **udañ** 'northward': Cited as *udañc*. Neut. *udak udīcī udañci*. Fem. *udīcī*.

[53] **anvañ** 'following': Cited as *anvañc*. Similarly *viśvañ* 'going apart'. Neut. *anvak anūcī anvañci*. Fem. *anūcī*.

[54] **tiryañ** 'going horizontally, animal': Cited as *tiryañc*. Neut. *tiryak tiraścī tiryañci*. Fem. *tiraścī*.

[55] **pumān** 'man': Cited as *pumaṣ*.

[56] **panthāḥ** 'path': Cited as *pathin*. Similarly *manthāḥ* 'churning-rod', *ṛbhukhāḥ* 'Indra'.

[57] **pūṣā** 'sun': Cited as *pūṣan*. Similarly *aryamā* 'sun'.

[58] **gohā** 'cow-killer': Cited as *gohan*. Compounds from *-hā* 'killer', e.g. *brahmahā* 'priest-killer'.

[59] **śvā** 'dog': Cited as *śvan*. Fem. *śunī* [33].

[60] **yuvā** 'young man': Cited as *yuvan*. Fem. *yuvatiḥ* [35].

[61] **maghavā** 'generous, Indra': Cited as maghavan. May follow [13].

[62] **mahān** 'great': Cited as mahat. Neut. mahat [63]. Fem. mahatī [33].

(ii) Neuter

[63] **mahat** 'great': Cf. [62].

[64] **dadhi** 'yoghurt': Similarly akṣi 'eye', asthi 'bone', sakthi 'thigh'.

[65] **ahaḥ** 'day': Cited as ahan.

(iii) Feminine

[66] **jarā** 'old age': Alternatively may follow [32].

[67] **strī** 'woman'.

[68] **lakṣmīḥ** 'fortune': Cited as lakṣmī. Similarly tarīḥ 'boat', tantrīḥ 'string'.

[69] **dyauḥ** 'sky': Cited as dyo.

[70] **gauḥ** 'cow, speech': Cited as go. Also treated as masc., = 'bull'.

[71] **āpaḥ** 'water': Declined only in plural. Cited in singular ap.

[72] **gīḥ** 'speech': Cited as gir. Similarly āsīḥ—āśīṣaḥ 'blessing', but forms āśīrbhyām etc. and āśīḥṣu.

[73] **pūḥ** 'city': Cited as pur. Similarly dhūḥ 'yoke'.

3. NUMERALS

(a) *Cardinals*

The cardinal numbers, in their nominative case-forms, are set out in Table 11. The four forms shown there for 19 are equivalent and freely interchangeable. They represent two basic formation types: one type (*navadaśa*) is analogous in formation to the preceding number (*aṣṭādaśa* 18); the other type (*ūnaviṃśatiḥ/ekonaviṃśatiḥ/ekānnaviṃśatiḥ*) amounts to subtraction of 1 from the following number (*viṃśatiḥ* 20). Parallel sets of four equivalent forms, not shown in Table 11, exist for 29, 39, ... 99. Similarly the pairs of forms shown for 42, 43, 52, 53, 62, 63, 72, 73, 92, 93 are equivalent and interchangeable; this pairing of forms is not paralleled in the teens, 20s, 30s or 80s.

Of the two or three equivalent forms for numbers above 100, the first form shown is avoided wherever it would lead to ambiguity. For example, for 103 *tryadhikaṃ śatam* or *tryadhikaśatam* is preferred, and for 300 *trīṇi śatāni* is preferred; the simpler alternative is in both instances *trīśatam*, which is therefore ambiguous. (In the older Vedic language, a distinction in accent prevented ambiguity: *trīśatam* 103 *versus* *trīśatām* 300.) However, where no possibility of ambiguity exists, the shorter form may be used. For example, 123 = *trayaviṃśatiśatam*. As a further option, the element *-adhika* may always be replaced by *-uttara*; e.g. 103 = *tryuttaraṃ śatam* or *tryuttaraśatam*. The three forms shown for 1, 2, 3, and 4 are not alternatives but gender-forms, as explained below.

As regards their declensional behaviour, the cardinal numbers fall into two broad sub-sets: (i) 1 to 19 (*navadaśa*), and (ii) 19 (*ūnaviṃśatiḥ/ekonaviṃśatiḥ/ekānnaviṃśatiḥ*) and upwards.

The cardinal numbers as far as 19 (*navadaśa*) behave in much the same way as the adjectives, but with some limitations and simplifications. Agreement in gender with the associated noun is found only in 1, 2, 3, and 4. The masculine, neuter, and feminine forms of these four numerals (in the nominative case) are shown in Table 11.

Agreement in grammatical number is limited by the fact that 1 and 2 are necessarily singular and dual respectively, while 3 to 19 (*navadaśa*) are plural. (The word *eka*- 'one' does exist in the plural, but the meaning is then 'some, a few'.)

Case agreement with the associated noun is complete, except that the vocative is rare. The case-forms are broadly similar to those of the relevant noun-types, but with a few unique features. Table 12 sets out the forms as far as 10, again with gender distinction extending only as far as 4. The numbers from ekādaśa (11) to navadaśa (19) are declined like daśa (10). For example,

ekasmai putrāya	'to one son'
catvāro devāḥ	'4 gods' (nominative)
pañcānām bhrātṛṇām	'of the 5 brothers'
aṣṭādaśabhiḥ kanyābhiḥ	'by 18 maidens'.

The cardinal numbers from 19 (ūnaviṃśatiḥ/ekonaviṃśatiḥ/ekānaviṃśatiḥ) upwards are nouns. From 19 to 99 they are feminine and declined in the singular: those that end in -iḥ follow matiḥ [35]; those in -śat follow marut [6]. For example,

caturviṃśatir devāḥ	'24 gods' (nom.)
caturviṃśatyā devaiḥ	'by 24 gods'
trayastrīṃśad devāḥ	'33 gods' (nom.)
trayastrīṃśato devānām	'of 33 gods'.

The numbers 100, 1000, 10000, 100000 etc. are used in the singular, dual, or plural as required by their multiplier; e.g. 200 = dve śate, 3000 = trīṇi sahasrāṇi. They acquire the case expected in the associated noun, while the noun itself either retains its expected case or is put into the genitive plural. For example,

śataṃ devāḥ	'100 gods' (nom.)
śataṃ devānām	" "
aṣṭādhikaśatena devaiḥ	'by 108 gods'
aṣṭādhikaśatena devānām	" "
aṣṭādhikena śatena devaiḥ	" "
aṣṭottaraśatena devaiḥ	" "
etc.	

dvābhyām śatābhyām devaiḥ 'by 200 gods'
etc.

(b) *Ordinals*

The citation forms of the ordinals are set out in Table 11, to the right of the corresponding cardinals. The word for 'first' bears no resemblance to the word for 'one'; '2nd', '3rd', '4th', and '6th' are derived irregularly from their corresponding cardinals; and all the remaining ordinals are derived from their cardinals in regular and obvious ways. Suffixes shown in parentheses are optional; for example, the entry 'viṃśa(titama)-' for '20th' is to be read as 'viṃśa- or viṃśatitama-'.
 The ordinals are adjectives; each agrees in gender, number, and case with the noun it qualifies. The words for '1st', '2nd', and '3rd', as well as tur(ī)ya- (one of the two words for '4th'), form their feminine in -ā and follow kathā [32]; caturtha- (the other word for '4th') and all higher ordinals form their feminine in -ī and follow nadī [33]. The masculine and neuter forms follow devaḥ [1] and phalam [17] respectively; for example,

	Masc.	Neut.	Fem.
'1st':	prathamah [1]	prathamam [17]	prathamā [32]
'5th':	pañcamah [1]	pañcamam [17]	pañcamī [33]

However, '1st', '2nd', and '3rd' may, in the singular dative, ablative, genitive, and locative of all genders, optionally take the endings shown for 'one' in Table 12. For example,

prathamāyai kanyāyai prathamasyai kanyāyai	'to the 1st daughter' " "
dviṭīyāt putrāt dviṭīyasmāt putrāt	'from the 2nd son' " "
tṛtīye gṛhe tṛtīyasmin gṛhe	'in the 3rd house' " "

When ordinals above 100 are expressed (optionally) with two discrete words (the first of which ends in -adhika or -uttara), both words are declined. For example,

aṣṭādhikaśatatame gṛhe aṣṭādhike śatatame gṛhe	'in the 108th house' " "
---	-----------------------------

4. DEMONSTRATIVES

This limited subclass has only two members: 'this', cited as *idam*-; and 'that', cited as *adas*-. Each agrees in gender, number, and case with the noun it qualifies. The declensional patterns for these two words in the three genders are set out in Table 13. (The form *amī* (masculine nominative plural) has unusual sandhi behaviour; see page 4. For *etad*- 'this', see next section.)

5. PRONOUNS

The personal pronouns exhibit a 'dimension' that is not found in the other nominals but is shared with the verbs, namely *person*. The three persons of Sanskrit are traditionally listed (for several good reasons) in the reverse of the European order:

	Sing.	Dual	Plural
3rd person:	he/she/it	they two	they (more than two)
2nd person:	thou	you two	you " "
1st person:	I	we two	we " "

Gender is recognized throughout the 3rd person: 'they two' and 'they (more than two)' each have three forms for the genders, paralleling the singular 'he', 'she', and 'it'. The 3rd person pronoun agrees in gender with the noun to which it refers. Agreement in number and case applies throughout; however, the vocative is lacking. The full pattern for the personal pronouns is given in Table 14. (Saḥ 'he' has unusual sandhi behaviour; see page 5.) The hypothetical stem-forms traditionally adopted for citing the pronouns in the three persons are: 3rd: *tad*-; 2nd: *yuṣmad*-; 1st: *asmad*-.

In the 2nd and 1st persons there exists an incomplete set of 'enclitic' forms, also shown in Table 14. These enclitic forms are semantically equivalent to the longer common forms — for example, *te* = *tava*, *naḥ* = *asmān*; however, they may be substituted for them only in enclitic position, i.e. not at the beginning of a sentence or a metrical foot, and not before *ca*, *vā*, or *eva*.

Whereas the patterns for the 2nd and 1st person pronouns are unique, those for the 3rd person pronoun (*tad*-) in the three genders constitute a paradigm followed by a sizable group of words. Examples include *etad*- 'this', *yad*- 'which' (the relative

pronoun), *anya-* 'other', *itara-* 'different', *katara-* 'which (of two)?', *katama-* 'which (of many)?', etc. *Etad-* 'this' is a derivative of *tad-*, and is the only member of this group that follows *tad-* in having the exceptional *s* (necessarily changed to *ṣ*) in the masculine and feminine nominative singular. It is semantically close to *idam-* (see previous page).

Corresponding to the set of forms for *etad-* 'this' there exists an incomplete set of 'substitute' forms, *enam enau* etc., also given in Table 14. These substitute forms may replace the corresponding forms of *etad-* itself whenever some form of *etad-* has already been used with similar reference earlier in the same sentence. In addition, these substitute forms may replace the corresponding forms of *idam-* under similar circumstances.

There is a further group of words which, while closely resembling *tad-*, differ from it in (a) substituting *-am* for *-at* in the neuter nominative/accusative singular, and (b) having vocative forms. This group is represented in Table 14 by *sarva-* 'all'. Other important members of the group include *eka-* 'one', *ekatara-* 'either', *viśva-* 'all', and *ubhaya-* 'both'. In addition, there exist several other words (most having directional meanings) which, while capable of being declined like *devaḥ* [1], *phalam* [17], and *kathā* [32], are also optionally declined like *sarva-* in the three genders. Examples are: *adhara-* 'lower', *antara-* 'inner', *apara-* 'other', *avara-* 'western', *dakṣiṇa-* 'southern', *uttara-* 'northern', *para-* 'later', *pūrva-* 'earlier', *sva-* 'own'. For example, 'in the southern forest' is either *dakṣiṇe vane* (following *phalam* [17]), or *dakṣiṇasmin vane* (following *sarvam*).

Another variety again is represented in the interrogative *kim* 'which?'. This important word follows *tad-* except in the neuter nominative/accusative singular where it has *kim*. No other examples of this particular pattern exist (except in the obvious derivatives *kiṃ-cit*, *kiṃ-cana*, etc.).

There are, then, under the heading of pronouns, three subtypes distinguished by their neuter nominative/accusative singular:

	Masc.	Neut.	Fem.
(a) <i>anya-</i> :	<i>anyaḥ</i>	<i>anyat</i>	<i>anyā</i>
(b) <i>sarva-</i> :	<i>sarvaḥ</i>	<i>sarvam</i>	<i>sarvā</i>
(c) <i>kim-</i> :	<i>kaḥ</i>	<i>kim</i>	<i>kā</i>

B. VERBS

The numerous conjugational forms assumed by the Sanskrit verb require the recognition of five 'dimensions': number, person, voice, mood, and tense. The variables on these dimensions are as follows:

- (a) 3 numbers: singular, dual, plural
- (b) 3 persons: third, second, first
- (c) 3 voices: active, middle, passive
- (d) 3 moods: indicative, optative, imperative
- (e) 7 tenses: present, imperfect, perfect, aorist, periphrastic future, simple future, conditional.

Of these five, number is found also in all the nominals, and person is found also in the pronouns. The remainder are unique to the verbs.

(a) *The three numbers*

A verb 'agrees' in number with its grammatical subject: there exists a set of singular, dual, and plural forms of the verb corresponding to, but formally distinct from, the three numbers seen in the nominals. For example,

Singular	Dual	Plural
śiṣyaḥ paṭhati 'A student reads'	śiṣyau paṭhataḥ 'Two students read'	śiṣyāḥ paṭhanti 'Students read'
sa nayati 'He leads'	tau nayataḥ 'They two lead'	te nayanti 'They lead'

The endings -ati, -ataḥ, and -anti are the characteristic endings for the singular, dual and plural numbers respectively, in the third person present indicative active of the most numerous class of verbs. Comparable sets of endings exist in the other persons, voices, moods, and tenses, as indicated below.

(b) *The three persons*

A verb agrees with its subject in person as well as in number. The intersection of the dimensions of number and

person yields for each voice, mood, and tense of a verb a 3×3 pattern of forms; for example,

	Sing.	Dual	Plural
3rd:	nayati	nayataḥ	nayanti
2nd:	nayasi	nayathaḥ	nayatha
1st:	nayāmi	nayāvaḥ	nayāmaḥ
	'He/she/it leads'	'They two lead'	'They lead'
	'Thou leadeſt'	'You two lead'	'You (plur.) lead'
	'I lead'	'We two lead'	'We lead'

(In memorizing, read horizontally: nayati nayataḥ nayanti; nayasi nayathaḥ nayatha; etc.) This pattern corresponds to the 3×3 pattern into which the nominative forms of the personal pronouns naturally fall (cf. pages 32 and 110-111):

	Sing.	Dual	Plural
3rd:	saḥ	tau	te
2nd:	tvam	yuvām	yūyam
1st:	aham	āvām	vayam

(Since the verb endings indicate person as well as number, the personal pronoun subject is often omitted; e.g., nayasi is understood as tvam nayasi.)

(c) *The three voices*

Of the three voices, the active and passive have clearly distinct functions, resembling those of their counterparts in English. For example,

Active	Passive
devo nayati	devo nīyate
'The god leads'	'The god is led'

The middle voice is less clearly definable. Theoretically it is applicable when the action is performed for the benefit of the subject him- or herself rather than for the benefit of another. However, in practice this distinction is rarely discernible; in the

classical language the middle form *devo nayate* means much the same as the active *devo nayati*. The choice between active and middle has come to be more a matter of conventional usage, so much so that in some verbs the middle form is rarely or never used, while in others it is the active that has fallen into disuse. Nevertheless, many verbs do retain the formal distinction between active and middle, thus exhibiting the full set of three voices.

The set of nine forms shown in (b) for the active voice has counterparts in the middle and passive voices, as shown:

Active:	<i>nayati</i> <i>nayasi</i> <i>nayāmi</i>	<i>nayataḥ</i> <i>nayathaḥ</i> <i>nayāvaḥ</i>	<i>nayanti</i> <i>nayatha</i> <i>nayāmaḥ</i>
Middle:	<i>nayate</i> <i>nayase</i> <i>naye</i>	<i>nayete</i> <i>nayethe</i> <i>nayāvahe</i>	<i>nayante</i> <i>nayadhve</i> <i>nayāmahe</i>
Passive:	<i>nīyate</i> <i>nīyase</i> <i>nīye</i>	<i>nīyete</i> <i>nīyethe</i> <i>nīyāvahe</i>	<i>nīyante</i> <i>nīyadhve</i> <i>nīyāmahe</i>

For example,

nayathaḥ 'You two lead'
nīyāmahe 'We are led'

It will be noted that the stem is identical in the active and middle, while the endings are identical in the middle and passive. That is, the middle voice forms can be thought of as combining the active stem (*nay-*) with the passive endings (*-ate*, *-ete*, *-ante*, etc.).

(d) *The three moods*

The moods serve to identify an utterance as

- (i) a statement: *indicative mood*;
- (ii) a mild exhortation or a hypothetical possibility: *optative mood*; or
- (iii) a command, direct or indirect: *imperative mood*.

(The examples considered under (a), (b), and (c) above were all in the indicative mood.) For example,

(i)	Indicative:	nayati nayasi	'He leads' 'Thou leadest'
(ii)	Optative:	nayet nayeh	'He should lead' 'Thou shouldst lead'
(iii)	Imperative:	nayatu naya	'Let him lead!' 'Lead!'

The mood dimension intersects with the dimensions already considered, raising the number of forms from 27 to 81:

ACTIVE:

Indicative:	nayati nayasi nayāmi	nayataḥ nayathaḥ nayāvaḥ	nayanti nayatha nayāmaḥ
Optative:	nayet nayeh nayeyam	nayetām nayetam nayeva	nayantām nayeta nayema
Imperative:	nayatu naya nayāni	nayatām nayatam nayāva	nayantu nayata nayāma

MIDDLE:

Indicative:	nayate nayase naye	nayete nayethe nayāvahe	nayante nayadhve nayāmahe
Optative:	nayeta nayethāḥ nayeya	nayeyātām nayeyāthām nayevahi	nayeran nayedhvam nayemahi
Imperative:	nayatām nayasva nayai	nayetām nayethām nayāvahai	nayantām nayadhvam nayāmahai

PASSIVE:

Indicative:	nīyate nīyase nīye	nīyete nīyethe nīyāvahe	nīyante nīyadhve nīyāmahe
Optative:	nīyeta nīyethāḥ nīyeya	nīyeyātām nīyeyāthām nīyevahi	nīyeran nīyedhvam nīyemahi
Imperative:	nīyatām nīyasva nīyai	nīyetām nīyethām nīyāvahai	nīyantām nīyadhvam nīyāmahai

(e) *The seven tenses*

The tenses serve principally to indicate the time of the action or state relative to the time of speaking. Only three elementary time situations are in question, namely present, past, and future; a fourth, represented by the 'conditional' tense, may be regarded as a combination of future with past:

present	future
past	future-in-the-past
'He leads'	'He will lead'
'He led'	'He would lead'

These four correspond with the seven tenses as follows:

<i>Time situation</i>	<i>Tense</i>
present:	present
past:	imperfect perfect aorist
future:	periphrastic future simple future
future-in-the-past:	conditional

Subtle semantic distinctions among the different past tenses early became blurred, so that in the classical language the three are for most purposes interchangeable. The same is true of the two future tenses.

The examples considered above under (a) to (d) were all in the present tense: the pattern of 81 forms shown under (d) represents only the first of the seven tenses. However, it is not the case that each of the other six tenses has a comparable set of 81 forms. This is because each of the non-present tenses, with one partial exception, exists in only one of the three moods, namely the indicative. Each non-present tense is therefore represented by a set of just 27 forms — with the exception of the aorist, which in effect exists in the optative mood as well as the indicative. The intersection of tense with the other five dimensions therefore yields 270 forms in all. The complete pattern of 270 forms for the verb *nayati* is set out in Table 15.

The expression 'the verb *nayati*' used in the preceding sentence illustrates a convention that will be adopted henceforth when referring to different verbs: the third singular present indicative active (which, generally speaking, is the most commonly occurring of the 270 forms) will be adopted as the citation form — unless a verb does not exist in the active voice, in which case the corresponding middle-voice form will be adopted instead. Thus, to speak of 'the verb *pathati*' or 'the verb *labhate*' is equivalent to speaking of 'the verb *read*' or 'the verb *obtain*'. Verbs whose citation form ends in *-ati* (or *-ate*) will be referred to as '*-ati* verbs' or 'the *-ati* class'. Another terminological convention to be adopted henceforth is to refer (as most grammars do) to the aorist optative as 'the precative'. The aorist indicative can then simply be called 'the aorist'; indeed the word 'indicative' can be taken as understood in all references to the non-present tenses other than the precative.

When patterns comparable to that for *nayati* are drawn up for other verbs, it is found that the *nayati* pattern is not, in its totality, a paradigm. Rather, it is a composite of several smaller patterns, certain of which are paradigms with widespread applicability. Five such component paradigms can be recognized. They are obtained by dividing up the total pattern as in the following diagram.

	Active	Middle	Passive
Present Indicative:			
Present Optative:	1. Present/		
Present Imperative:	Imperfect		
Imperfect:			
Perfect:	2. Perfect		
Aorist:	3. Aorist		
Precative:	4. Precative		
Periphrastic future:	5. Periph. Future		
Simple future:			
Conditional:			

The entire passive section, as well as the simple future and conditional tenses are excluded from this subdivision into paradigms for reasons that will be evident from Table 15: the endings in the passive are, with a single exception (namely the 3rd singular aorist), identical with those of the corresponding forms in the middle voice; and similarly the endings in the simple future and conditional are identical with those of the corresponding forms in the present indicative and imperfect respectively. Consequently, all the forms of the passive and of the simple future and conditional are readily derivable provided one knows the appropriate stems. (Details on how to obtain this information and apply it are given later. For verbs outside the -ati class, the endings in the present/imperfect passive and in the simple future and conditional are as for the -ati class, i.e. they are invariably as shown in Table 15.)

The total verb pattern can thus be reduced to five component sections. These will now be considered in turn.

1. PRESENT AND IMPERFECT

[1] The -ati class (exemplified in the verb *nayati* 'lead')

The first section, covering the present and imperfect tenses, is reproduced as a discrete paradigm in Table 16 [1]. In it an unchanging stem is associated with a set of 72 different endings, and in the imperfect with a prefixed *a-* as well. This paradigm is followed by every -ati verb, with only the following exceptions:

(a) Verbs which do not exist in one or other of the two voices: for such verbs naturally only half of the paradigm is relevant.

(b) Verbs whose citation form begins with a vowel: in such verbs the initial vowel goes to the 2nd grade in the imperfect; e.g. *icchatī* has, in the imperfect, *aicchat* etc. (not, as might have been expected, *ecchat* etc.).

If one knows the citation form of any -ati verb one can apply it to the *nayati* paradigm to obtain any other required form. For example, wishing to translate 'Let us protect!' into Sanskrit, and knowing that the citation form ('he protects') is *rakṣati*, one finds from the *nayati* paradigm the relevant ending -āma, and thus sets up the required form *rakṣāma*. Conversely, wishing to translate *alabhe* out of Sanskrit, one finds from the paradigm that *a---e* is for the imperfect middle, 1st person; then, on establishing the meaning of the citation form *labhate*, one arrives at the translation 'I attained'.

The citation forms of verbs may be sought in a dictionary or in Table 27. (For convenience, references to verbs listed in Table 27 will henceforth generally be accompanied by the serial numbers they bear in that table; e.g. '*nayati* (189)'). In Table 27 the citation form is the first form listed below the English gloss (opposite the heading 'Cit:'). The presence of an M following it (e.g. '*nayati* M') indicates that the verb in question exists in the middle voice as well as in the active. The presence of an A (e.g. '*kampate* A' (38)) indicates that the verb is normally used only in the middle voice, but does occasionally appear in the active also. Absence of M or A indicates that the verb lacks the middle or active voice respectively.

Of the verbs listed in Table 27, about 70 per cent are -ati verbs, a proportion which probably reflects accurately the situation in the language as a whole. However, there do exist seven other smaller classes of verbs, here referred to, after their citation forms, as -āti, -iti, -auti, -nāti, -noti, -Vti, and -Cti.

(V denotes here the vocalics e, ar, o and ā; C denotes any consonant.) Each of these classes has its own present/imperfect paradigm, distinct from the others yet sharing with them certain general features. The full set of eight present/imperfect paradigms is presented in Table 16.

Which of these eight paradigms any particular verb follows is usually self-evident from its citation form. For example, *rautī* ((293) in Table 27) is clearly an -auti verb, i.e. it follows paradigm [4] in Table 16. The few uncertain cases are clarified in Table 27 by including the paradigm number after the citation form; e.g. 'jāgarti [7]' (109 in Table 27). They are also pointed out in the following account, which summarizes the principal features of the seven remaining classes.

[2] The -āti class (exemplified in *bhāti* 'shine') II

Members of this class all have just two syllables in their citation form; for example, *pāti*, *yāti*, *khyāti*, *snāti*. (Thus *jānāti* and *jahāti* are excluded; they belong to the -nāti and -Vti classes respectively.) All -āti verbs lack middle-voice forms. The endings in the -āti paradigm closely parallel those of the active section of the -ati paradigm; major differences do occur, however, in the imperative 2nd singular, and in the alternative form of the imperfect 3rd plural.

[3] The -iti class (e.g. *svapiti* 'sleep') II

This very small class includes only *svapiti*, *aniti*, *jakṣiti*, and *śvasiti*. Another verb *roditi* 'cry' appears from its ending as if it would belong to this class; however, it in fact departs from the paradigm in several respects, so is treated as 'irregular' and conjugated in full in Table 17 [12]. All -iti verbs lack middle-voice forms.

[4] The -auti class (e.g. *stauti* 'praise') II

This is another small class; it has only about a dozen members. Four of these, namely *stauti*, *kauti*, *tauti*, and *rauti*, can take the alternative endings (*stavīti* etc.) indicated in the footnote to the paradigm. Unlike the -ati, -āti, and -iti paradigms, in each of which one can identify an unchanging stem to which the different endings are attached, the -auti paradigm contains two different types of stem:

(a) 'strong' stems, formed with the 1st grade *av* before a following vowel, or with the 2nd grade *au* before a consonant (in one instance *āv* before a vowel); and

(b) 'weak' stems, formed with the zero-grade *u* before a consonant, or *uv* before a vowel.

For example, *stauti* has strong stems in *stauti*, *stavāni*, etc. and weak stems in *stutaḥ*, *stuvanti*, etc. This distinction of strong stems versus weak stems has been made clear in the paradigm by printing the 13 strong stems in *italics*.

The verb *bravīti* 'say' closely resembles the alternative version of the *stauti* paradigm (*stavīti* etc.), differing from it only in substituting *ū* for *u* before endings beginning in consonants. This verb may therefore be regarded as an irregular member of this class; it is given in full in Table 17 [13].

Two important features of the *-auti* class are shared also by the four remaining classes (the *-nāti*, *-noti*, *-Vti*, and *-Cti* classes), namely:

(a) the above-noted distinction of strong versus weak stems, with a fixed distribution of the two types (13 strong, 59 weak) within the total paradigm; and

(b) a nearly invariable set of 'standard endings'.

These two features are summarized in the following layout. (*Italics* indicate that the associated stem is in the strong form).

	Active:			Middle:		
Pres.	<i>-ti</i>	<i>-taḥ</i>	<i>-anti</i>	<i>-te</i>	<i>-āte</i>	<i>-ate</i>
Indic.	<i>-si</i>	<i>-thaḥ</i>	<i>-tha</i>	<i>-se</i>	<i>-āthe</i>	<i>-dhve</i>
	<i>-mi</i>	<i>-vaḥ</i>	<i>-maḥ</i>	<i>-e</i>	<i>-vahe</i>	<i>-mahe</i>
Optative	<i>-yāt</i>	<i>-yātām</i>	<i>-yuh</i>	<i>-īta</i>	<i>-īyātām</i>	<i>-īran</i>
	<i>-yāḥ</i>	<i>-yātam</i>	<i>-yāta</i>	<i>-īthāḥ</i>	<i>-īyāthām</i>	<i>-īdhvam</i>
	<i>-yām</i>	<i>-yāva</i>	<i>-yāma</i>	<i>-īya</i>	<i>-īvahi</i>	<i>-īmahi</i>
Imperative	<i>-tu</i>	<i>-tām</i>	<i>-antu</i>	<i>-tām</i>	<i>-ātām</i>	<i>-atām</i>
	<i>-hi</i>	<i>-tam</i>	<i>-ta</i>	<i>-sva</i>	<i>-āthām</i>	<i>-dhvam</i>
	<i>-āni</i>	<i>-āva</i>	<i>-āma</i>	<i>-ai</i>	<i>-āvahai</i>	<i>-āmahai</i>
Imperfect	<i>-t</i>	<i>-tām</i>	<i>-an</i>	<i>-ta</i>	<i>-ātām</i>	<i>-ata</i>
	<i>-ḥi</i>	<i>-tam</i>	<i>-ta</i>	<i>-thāḥ</i>	<i>-āthām</i>	<i>-dhvam</i>
	<i>-am</i>	<i>-va</i>	<i>-ma</i>	<i>-i</i>	<i>-vahi</i>	<i>-mahi</i>

It will be noted that, as regards the endings, the -āti and -iti paradigms also follow this pattern (in the active), but that the -ati paradigm departs from it at many points.

[5] The -nāti class (e.g. jñāti 'know') IX

Members of this class all have three syllables in their citation form. (Thus snāti is excluded; it belongs to the -āti class.) Two sub-classes must be recognized depending on whether the sound preceding the n in the citation form is

- (a) a vowel, e.g. jñāti, krīṇāti; or
- (b) a consonant, e.g. aśnāti, grathnāti.

In sub-class (a) the imperative active 2nd singular is formed with -nīhi, as shown in the paradigm; in sub-class (b) it is formed instead with -āna. For example,

- (a) jñāti — jñānīhi
- (b) grathnāti — grathāna.

A distinction between strong and weak stems exists, exactly as in the -auti class. In the 13 strong stems the n is followed by ā; in the 59 weak stems it is followed by ī, except that where the ending (as shown in the above set of 'standard endings') begins with a vowel, the ī is dropped (e.g. jñānti).

[6] The -noti class (e.g. sunoti 'press') X, VIII

Here again there are two sub-classes, depending on whether the sound preceding the n of the citation form is

- (a) a vowel, e.g. sunoti, tanoti; or
- (b) a consonant, e.g. āpnoti, rādhnoti.

Verbs in sub-class (b) exhibit the following slight departures from the given paradigm:

(i) The u shown in the paradigm as being optional (it is shown in parentheses) becomes obligatory; e.g. āpnuvaḥ versus sun(u)vaḥ.

(ii) The consonant cluster nv must be broken by insertion of u to give nuv; e.g. āpnuvanti versus sunvanti.

(iii) The imperative active 2nd singular takes -hi, as in the set of 'standard endings'; e.g. āpnuhi versus sunu.

The standard arrangement of strong and weak stem-forms is maintained. The strong stems have 1st-grade o/av, the weak have zero-grade u/(u)v.

[7] The -Vti class (e.g. juhoti 'sacrifice') II, III

Here the letter V stands for any of following four vocalics: e, ar, o (all 1st-grade), and ā (2nd-grade); e.g. bibheti, piparti, juhoti, daridrāti.

The members of this class are so idiosyncratic that no one of them can be cited that is in every respect representative. The pattern for juhoti may be taken as the paradigm, provided one excepts its peculiarity of taking -dhi rather than -hi in the imperative 2nd singular. The principal characterizing features of this class are:

(i) the endings -ati, -atu, and -uḥ (rather than the usual -anti, -antu, and -an) in the active 3rd plural of the present indicative, present imperative, and imperfect respectively; and

(ii) the additional strong stem before -uḥ in the imperfect active 3rd plural: ajuhavuḥ. These two features apart, the pattern for juhoti parallels perfectly that for -noti verbs of sub-class (b), such as āpnoti.

The idiosyncracies of individual members of this class will now be summarized. As noted above, juhoti has -dhi rather than -hi in the imperative active 2nd singular: juhudhi. Verbs in -arti, e.g. piparti, bibharti, jāgarti, simplify the endings in the 3rd and 2nd singular of the imperfect to avoid word-final consonant clusters; e.g. the expected apipart and apiparḥ both become apipaḥ. Jihreti has ī/iy rather than i/y in the weak stems; e.g. jihreti jihrītaḥ jihriyati. Bibheti optionally has ī/iy rather than i/y in the weak stems; e.g. bibheti bibhītaḥ bibh(i)yati. (ī denotes i or ī; similarly ā and ū.)

There are several irregular members of this class, whose patterns are given in full in Table 17, namely: [14] eti 'go' (eti lacks middle-voice forms except when it bears the prefix adhi-) and [15] karoti 'do', both of which lack the features (i) and (ii) described above, and have other peculiarities as well; [16] dadhāti 'put' (followed also by dadāti 'give'); [17] jahāti 'abandon'; [18] mimīte 'measure' (followed also by jihīte 'go forth'); and [19] śete 'sleep', which has 1st-grade e/ay throughout the middle voice, and an inserted r in some forms.

II, VII

[8-11] The -Cti class (e.g. yunakti 'join', dveṣṭi 'hate', vaṣṭi 'wish', ruṇaddhi 'obstruct').

This is probably the numerically largest class after the -ati class. The C denotes any consonant (though in practice only about a dozen different consonants occur in this position); and

the combination -Cti is to be understood as including also -Cti and -Cdhi. The verbs piparti, bibharti, and jāgarti belong not to this class but to the -Vti class, ar being a first-grade vocalic.

The typical representative of this class is the verb *yunakti* [8]. As can be seen from its paradigm, the class departs from the standard set of endings in the following two respects:

(a) In the imperative active 2nd singular it has -dhi rather than -hi;

(b) In the imperfect 3rd and 2nd singular, the characteristic -t and -ḥ are dropped to avoid word-final consonant clusters. (However, some verbs instead preserve the ḥ of the imperfect 2nd singular while dropping the stem-final consonant.) The standard arrangement of strong and weak stems is preserved, with first-grade/zero-grade pairs such as *bhinad-/bhind-*, *as-/s-*, *dveṣ-/dviṣ-*, *vaś-/uś-*, and *doh-/duh-*.

Verbs in -Cti have much in common with nouns ending in consonants other than -ḥ or -n, such as *marut* [6] and *vaṇik* [7] (pages 20-21). For example, in the verb *yunakti*, just as in the noun *vaṇik*, the stem-final consonant appears in three variants:

- (i) k before zero and voiceless consonants: *ayunak*,
yunakṣi, *yuṇktha*.
- (ii) g before voiced stops: *yuṇgdhi*, *yuṇgdhve*.
- (iii) j before vowels, semivowels, and nasals: *yunajāma*,
yuṇjanti, *yuṇjmahe*.

•The difference between k and g is a matter of internal sandhi; that between these and j is a matter of consonant alternation. Just as consonant-ending nouns are best cited by stating their singular and plural forms in the nominative, for example, *vaṇik—vaṇijaḥ*, so -Cti verbs are best cited by stating their singular and plural forms in the 3rd person of the present indicative active, e.g. *yunakti—yuṇjanti*, *vetti—vidanti*. This mode of citation has the advantage of simultaneously making clear three things:

- (i) the consonant alternation: k—j, t—d, etc.;
- (ii) the distinction of strong stem versus weak stem; and
- (iii) the assimilation of any associated nasal: n → ñ etc.

In Table 27 the singular citation form of each -Cti verb (e.g. *yunakti* (277)) is given in the table proper, while its plural counterpart (e.g. *yuṇjanti*) is given in a footnote.

The verb *yunakti—yuṇjanti* illustrates the most common pair of alternating consonants found in regular -Cti verbs, namely k—j. There exist five other such pairs; the full list is as follows:

k—c:	rinakti—riñcanti	'leave'
k—j:	yunakti—yuñjanti	'join'
ṭ—ḍ:	iṭṭe—īḍate	'praise'
t—d:	vetti—vidanti	'know'
ṣ—j:	mārṣṭi—mrjanti	'rub'
ṣ—ś:	vaṣṭi—uśanti	'wish'

Many -Cti verbs do not display such alternation, any changes in the stem-final consonant being purely a matter of internal sandhi; for example,

dveṣṭi—dviṣanti	'hate'
asti—santi	'be'
Irte—īrate	'move'

The situation is sometimes complicated by internal sandhi phenomena other than the simple voicing before voiced stops seen in yunakti. The most important cases are illustrated in the additional paradigms based on dveṣṭi—dviṣanti 'hate', vaṣṭi—uśanti 'wish', and ruṇaddhi—rundhanti 'obstruct'. The dveṣṭi paradigm [9] demonstrates that a stem-final ṣ changes to ṭ, ḍ, and k before zero, dh, and s respectively, and that it induces retroflexion in a following t, th, or dh. The vaṣṭi paradigm [10] (middle forms are lacking) resembles that for dveṣṭi, but with the further complication that ṣ alternates with ś. (This yields a total of four different values for C: ṣ, ś, ṭ, and ḍ.) The ruṇaddhi paradigm [11] shows how the aspiration and voicing that basically belong with the stem-final consonant, as seen in rundhanti, are transferred to the t or th of all endings that begin with those sounds. The citation form ruṇaddhi may, therefore, be thought of as derived by internal sandhi from ruṇadhti.

Irregular verbs of this class are numerous. The most important are given in Table 17, namely: [20] asti 'be', [21] āste 'sit', [22] śāsti 'instruct' (with the endings characteristic of the -Vti class), [23] hanti 'kill', [24] dogdhi 'milk' (cf. [11]), and [25] leḍhi 'lick'.

2. PERFECT

The perfect tense is said to be strictly applicable only where the action referred to occurred in the remote past or was not personally witnessed by the speaker; however, in practice it is

fairly freely interchanged with the other past tenses (the imperfect and the aorist).

There are two types of formation of the perfect. One type is characterized by a more or less obvious partial reduplication of the initial syllable; e.g. perfect *jijīva* 'lived' corresponding to present *jīvati* (112), *nināya* 'led' (present *nayati* (189)), and *āsa* 'was' (present *asti* (11)). The other type involves a periphrastic construction comparable in form to English 'was saying' etc.; e.g. perfect *kathayām āsa* 'told' (present *kathayati* (37)), and *arthayām cakre* 'asked for' (present *arthayate* (6)). With a few exceptions, any particular verb makes only one of these two types of perfect. The reduplicating perfect, numerically the more important of the two, will be described first.

(a) *Reduplicating perfect*

For the reduplicating perfect it is expedient to recognize eleven paradigms; see Table 18 [1] to [11]. These have much more in common with one another than do the various present/imperfect paradigms, being characterized by a single, nearly invariable set of endings, namely:

	Active			Middle		
3rd:	-a	-atuḥ	-uḥ	-e	-āte	-ire
2nd:	-(i)tha	-athuḥ	-a	-iṣe	-āthe	-idhve
1st:	-a	-iva	-ima	-e	-ivahe	-imahe

Departures from this pattern are found only in paradigms [8] and [9], both of which omit the vowel *i* from all endings except -ire; and in [11], where the active singular endings -a, -(i)tha, -a are replaced by -au, -ātha, -au respectively. The *i* of the active 2nd singular ending -(i)tha is obligatorily absent in [8] and [9], and is optional in [11]. In the remaining eight paradigms it is very inconsistent: in most verbs it is optional, but in a significant number it is obligatorily present. Under these circumstances no useful rules regarding its occurrence can be formulated.

The principal differences among the eleven paradigms have to do with the choice of vocalic grade in the vowel or vocalic group of the syllable immediately preceding the ending; e.g. *jijīva* (zero grade), *viveśa* (1st grade), *nināya* (2nd grade), *nināya* (optionally either 1st or 2nd grade). In most of the paradigms

there is a clear-cut contrast between 1st or 2nd grade in the three active singular forms and zero grade in the remaining fifteen forms. This distribution resembles that found in the indicative present and imperfect (p. 43). It is indicated in Table 18 by combined use of *italics* and asterisk, as in the following example.

Zero grade:	ninyuh
1st grade:	<i>ninayitha</i>
2nd grade:	<i>nināya*</i>
1st or 2nd grade:	<i>nināya</i> (*)

Departures from the above-noted pattern of distribution occur in [1], where all eighteen forms are in the same grade (all zero, all 1st, or all 2nd), and in [10] and [11], where the situation is obscured by exceptional treatment of the stem and/or the active singular endings.

In Table 27, opposite the heading 'Per:', the perfect of each verb is cited in the active 3rd singular, or, if no active form exists, in the middle 3rd singular. In the latter case, one conjugates on any paradigm except [8] (only for *dadre* and *papre* (158, 211)) and [9] (only for *cucyuve* and *pupluve* (104, 217)). In the former case, that of verbs having perfect active forms and therefore cited in the active in Table 27, one has to be able to identify which of the eleven paradigms any particular verb follows. This is sometimes very straightforward; for example, the perfect counterpart of *gāyati* 'sing' (84), given in Table 27 as *jagau*, clearly follows [11], since only that paradigm has the -au ending. More often, however, one has to examine the phonetic structure of the cited form in more detail.

To facilitate this process a 'key' is provided (Table 20). In the key the terms 'initial' and 'final' denote the first and last sound respectively of the cited form; and the term 'stem vocalic' denotes the vowel or vocalic group in the syllable preceding the ending, that is, the italicised segment in the following examples: *nininda*, *bubodha*, *caskanda*, *sasarja*, *vavāra*, *tuṣṭāva*, *śiśrāya*, *suṣvāpa*, *vivyādhā*, *jagrāha*. The key is so designed that possibly ambiguous instances such as *tatyāja* pose no problem.

Regarding the distribution of verbs among the different paradigms there is, generally speaking, no correlation between the situation in the perfect and that in the present/imperfect. The only significant exception to this is that all verbs which

follow the present/imperfect -āti paradigm, follow the perfect paradigm [11]; e.g. present khyāti, perfect cakhyau (69); present bhāti, perfect babhau (228).

There exist two major instances of irregular conjugation in the perfect, namely āha 'said' (13) and veda 'know' (338). The patterns for these two verbs are given as [12] and [13] in Table 19. (Āha is defective as well as irregular; and veda, though perfect in form, has present reference, i.e. 'know' rather than 'knew'.)

(b) *Periphrastic perfect*

This type of perfect is made by combining a nominal derivative of the verb with the appropriate perfect form of either *ās* 'be' (11) or *karoti* 'do' (45), i.e. either *āsa* or *cakāra*. (Rarely *babhūva*, perfect of *bhavati* 'become' (236) may be used instead.) In the active voice either *āsa* or (less often) *cakāra* is used; in the middle voice only *cakre* (the middle voice form of *cakāra*) is used. For example, the perfect counterpart of *kṣālayati* 'wash' ((60), active voice only) is *kṣālayām āsa* or *kṣālayām cakāra*, while the perfect counterpart of *īkṣate* 'see' ((20), middle only) is *īkṣām cakre*. (For the conjugation of *cakāra*, see Table 18 [8].) The example in Table 21, based on *kalayati* 'count' ((40), active and middle) may serve as the paradigm.

In Table 27 the convention is adopted of citing active-voice periphrastic perfects always with *āsa*, often abbreviated to *ā*, and middle-voice ones with *cakre*, always abbreviated to *c*. Thus the perfects of *kathayati* (active), *edhate* (middle), and *kalayati* (active and middle) appear as 'kathayām ā', 'edhām c', and 'kalayām āsa/c' respectively (see page 156).

The periphrastic perfect is the type made by most verbs whose citation form ends in -*ayati*, by most whose citation form begins with a long vowel other than *ā*, and by a few others as well. Some verbs can take either the periphrastic or the reduplicating perfect. In the case of verbs whose citation form ends in -*ayati*, the nominal component of the periphrastic perfect is invariably formed by replacing -*ati* with -*ām*; e.g. *corayati* → *corayām* (101).

3. AORIST

The aorist tense is said to be strictly appropriate only for events which have occurred in the very recent past and/or which have present relevance; however, in practice it is fairly

freely interchanged with the other past tenses (the imperfect and perfect).

Seven aorist paradigms may be recognized; see Table 22. With a few exceptions the endings are constant throughout:

	Active			Middle		
3rd:	-t	-tām	-an/-uḥ	-ta	-ātām	-a(n)ta
2nd:	-ḥ	-tam	-ta	-thāḥ	-āthām	-dhvam
1st:	-am	-va	-ma	-i	-vahi	-mahi

These endings are virtually identical with those of the imperfect as set out on page 43. The aorist further resembles the imperfect in having a prefixed *a-*. In a few verbs aorist and imperfect are actually identical in form; usually, however, the two tenses are formally distinct; for example:

		Imperf.	Aorist
sarati	'flow' (392):	asarat	asarat
siñcati	'sprinkle' (386):	asiñcat	asicat
nayati	'lead' (189):	anayat	anaiṣīt

Differences among the seven aorist paradigms relate mainly to: (a) the vowel and/or consonant(s) intervening between stem and ending; and (b) the distribution of the vocalic grades. The first of these two differences provides a simple means for recognizing, from the forms cited in Table 27, which aorist paradigm any particular verb follows. In Table 27, opposite the heading 'Aor:' the aorist is cited in the active 3rd singular, or if the verb does not exist in the active, in the middle 3rd singular. The key to recognizing the seven paradigms is as follows:

	Active	Middle
[1]	-at	-ata
[2]	-sat	-sata
[3]	-sīt	-sta
[4]	-Csīt	-Cta
[5]	-āsīt	
[6]	-īt	-iṣṭa
[7]	-āt	-ita

Here *s* includes its retroflex counterpart *ṣ*, *C* denotes any consonant other than *s* or *ṣ*, and the *t* in *-Cta* includes *dh*, *t*, and *dh*. Thus, for example, the aorists given in Table 27 as 'arucat M' (294), 'alambiṣṭa' (305), and 'alabdha' (304) may be recognized as following paradigms [1] (active and middle), [6] (middle), and [4] (middle) respectively. The only exceptions are aorists in *-aṁsīt* (e.g. *anaṁsīt* (184)). These follow paradigm [5] in the active (but with *aṁ* instead of *ā*) and [3] in the middle; for example, active: *anaṁsīt anaṁsiṣṭām* etc.; middle: *anaṁsta anaṁsātām* etc. Ambiguity occasionally arises from the fact that some stems end in *s* or *ṣ*; e.g. *amarṣīt* 'forgot' (267) belongs to class [6] rather than class [3], its structure being *a-marṣ-īl* rather than *a-mar-ṣīt*. Such doubtful cases can usually be resolved by examining the corresponding present form (*mṛṣyati*) or, if this is not known, by taking into account the vocalic gradation. (Since *ar* is 1st grade, *amarṣīt* must be class [6]; see next paragraph.) The characteristic endings listed above can also serve as mnemonic labels for the seven classes: one can speak of the 'the *-at* class of aorists', 'the *-sat* class', and so on.

The distribution of the vocalic grades in each class follows the active/middle division. (It is shown in Table 22, using the same code as for the perfect; see page 49). In the *-at* and *-sat* classes ([1] and [2]) there is no distinction of grade. In the *-sīt* class [3], the active forms are in 2nd grade and the middle in 1st grade. In the *-Csīt* class [4], the active forms are in 2nd grade and the middle forms are usually in zero grade; however, where the active has simple *ā*, the middle has *a* rather than the expected *ø*; e.g. active *apākṣīt*, middle *apakta* (cf. page 9). In the *-īt* class [6], it is usually the case that the active forms are in 1st grade for some verbs and in 2nd grade for others, while the middle forms are always in 1st grade; e.g. *abodhīt* *abodhiṣṭa* ((222), both 1st grade), *alāvīt* *alaviṣṭa* ((317), active 2nd grade, middle 1st grade). However, a few verbs have zero grade throughout, e.g. *avijīt* *avijiṣṭa* (337); and a very small number have 2nd grade throughout, e.g. *ayācīt*, *ayāciṣṭa* (276). In the case of verbs of this last type there could be doubt about how to conjugate; this problem is overcome in Table 27 by stating the middle 3rd singular forms of such verbs in footnotes. In the *-āt* class [7] the active always has *ā*, and the middle *i*; however, only three aorists of this class in fact have middle forms, namely *adāt* (146), *adhāt* (168), and *asthāt* (400).

In the aorist -Csīt class [4], internal sandhi effects may produce consonant alternation similar to that found in the present/imperfect -Cti class. Some vowel changes are also encountered; for example:

			Active	Middle
srjati	'emit'	(393):	asrākṣīt	asrṣṭa
vasati	'dwell'	(329):	avātsīt	avāsta
ruṇaddhi	'hinder'	(297):	arautsīt	aruddha
dahati	'burn'	(145):	adhākṣīt	adagdha
vahati	'carry'	(332):	avākṣīt	avoḍha

Instances of this relatively rare phenomenon are indicated in Table 27 by citing the middle 3rd singular in footnotes.

The aorists of the verbs *karoti* 'do' (45) and *bhavati* 'become' (236) depart widely from the paradigms; they are therefore regarded as irregular and given in Table 23.

4. PRECATIVE

The precative (or benedictive) is recognized as 'a kind of aorist optative', though in fact it usually has present reference and therefore signifies much the same as the present optative. It is in any case very rare in Classical Sanskrit and is included here more for completeness than for practical usefulness.

The paired precative paradigms given in Table 24 serve for all verbs, since the endings are invariable. For most verbs the stem for the precative *active* forms is identical with that for the present indicative passive. The precative active 3rd singular can therefore be readily obtained by substituting -āt for -ate in the form shown opposite the heading 'Pas:' in Table 27. For example, for the verb *vahati* 'carry' (332) the passive is given as *uhyate*; the precative active 3rd singular is therefore *uhyāt*, from which one can then set up all nine active forms. A small number of verbs are exceptional in forming their precative active; these are indicated in the footnotes to the passives in Table 27; e.g. *gāyati* 'sing' (84) has passive *gīyate*, but forms precative active *geyāt* (with *e* rather than *ī*).

The precative *middle* 3rd singular is, with a few exceptions, obtained by substituting -īṣṭa for the ending -yati or -yate of the simple future (Table 27, 'Fut:'). For example, the verb *vahati* (332) is shown as having simple future *vakṣyati*; its

precative middle 3rd singular is therefore *vakṣiṣṭa*. The few exceptions to this principle are indicated in the footnotes to the simple future in Table 27.

5. PERIPHRASTIC FUTURE

The periphrastic future is semantically indistinguishable from the simple future (Section 6, below), but is much less commonly used. Its middle-voice forms are particularly rare.

The conjugation of the periphrastic future is covered by the single paradigm set out in Table 25. The active (or middle) 3rd singular form, on which the paradigm is based, is not given directly in Table 27, but can be obtained from the infinitive (listed opposite 'Inf:') by replacing -um with -ā. For example, for *nayati* 'lead' (189) the infinitive is given as *netum*, whence the 3rd singular of the periphrastic future is *netā*; and *rakṣati* 'protect' (281), with infinitive *rakṣitum*, has periphrastic future *rakṣitā*. Occasionally the periphrastic future is not so simply related to the infinitive; e.g. *kṣodum* → *kṣottā* (63). Such instances are indicated in footnotes.

The -tā form that underlies the paradigm is in origin the agent noun corresponding to the verb, e.g., *netā* is literally 'leader'. The 3rd person forms in the paradigm are then actually the nominative singular, dual, and plural of the agent noun, as shown in noun paradigm [4] of Table 6 (*netā*). The 2nd and 1st person forms are based on the singular of the agent noun, this time followed by the present indicative forms of the verb *asti* 'be' (Table 17 [20]). For example, *netāsmi*, 'I will lead' is from *netā asmi*, literally 'I am a leader'.

This completes the account of the five sets of paradigms identified (on page 40) as the essential kernel of a description of the total declensional pattern for verbs (Table 15). It now remains to account for the rest of that pattern: first the simple future and conditional tenses in the active and middle voices, and then the passive voice in all tenses and moods.

6. SIMPLE FUTURE AND CONDITIONAL

The declensional endings for the simple future and the conditional are identical with those for the present indicative and the imperfect respectively of -ati verbs. One is, therefore, able to set up the entire pattern for the simple future and conditional if one knows any one of the 36 declensional forms in those two

tenses. In Table 27, opposite the heading 'Fut.' the 3rd singular active (or middle, but middle forms are rare) of the simple future is given. For example, for the verb *tanoti* 'stretch' (121) the entry is 'taniṣyati'; hence the patterns are:

Simple Future: *taniṣyati* *taniṣyataḥ* *taniṣyanti*
 taniṣyasi etc.

Conditional: *ataniṣyat* *ataniṣyatām* *ataniṣyan*
 ataniṣyaḥ etc.

(Compare the corresponding forms for *nayati* in Table 15.) The characteristic mark of the future tense is -sy- immediately before the declensional ending.

7. PASSIVE VOICE

In the present and imperfect the passive-voice endings are identical with the middle-voice endings of -ati class verbs, regardless of which class the verb follows in the active and middle voices. In Table 27, opposite the heading 'Pas.', is given the 3rd person singular of the present indicative passive for each verb listed. For example, for *tanoti* 'stretch' (121) the passive is given as *tanyate*; hence the present/imperfect passive section of the conjugational pattern for that verb is:

Present indicative: *tanyate* *tanyete* etc.
 Present optative: *tanyeta* *tanyeyātām* etc.
 Present imperative: *tanyatām* *tanyetām* etc.
 Imperfect: *atanyata* *atanyetām* etc.

(Compare the corresponding forms for *nayati*, Table 15.)

In the perfect tense, the passive is identical in form with the middle; or (to put in another way) the middle forms may also be used with passive sense.

In the aorist, it is always possible, as in the perfect, to use middle forms with passive sense. However, many verbs have, in addition, a set of exclusively passive forms. Where this is the case, the first of the nine forms, i.e. the 3rd singular of the aorist passive, is given in Table 27 in a footnote to the aorist entry. For example, for *pacati* 'cook' (193) the aorist entry *apākṣīt* has the footnote 'Pas *apāci*'. Knowing this form, one can set up the entire aorist passive pattern because the endings

of the remaining eight forms are always identical with those of the aorist middle of the -īt class (Table 22 [6]). For example, *pacati*, with aorist passive 3rd singular *apāci*, has the following set of forms:

<i>apāci</i>	<i>apāciṣātām</i>	<i>apāciṣata</i>
<i>apāciṣthāḥ</i>	<i>apāciṣāthām</i>	<i>apāciṣhvam</i>
<i>apāciṣi</i>	<i>apāciṣvahi</i>	<i>apāciṣmahi</i>

However, since it is always possible for aorist middle forms to be used with passive meaning, the above pattern may be replaced by *apakta apakṣātām* etc. (Table 22 [4]).

In the precative, periphrastic future, simple future, and conditional, it is again the case that middle voice forms may be used with passive sense, but that in many verbs there exist also sets of exclusively passive forms. The verbs for which there exist exclusively passive forms in these four tenses are those which have such forms in the aorist. The stem is identical with the 3rd singular of the aorist passive as cited in the footnotes to the aorist in Table 27, but (except in the conditional) without the initial *a-*; and the endings are identical with those of the corresponding middle voice forms. For example, for *pacati* (193), with aorist passive *apāci*, the stem for the passive in the precative, the two futures, and the conditional is *pāci-*; and hence the passive forms themselves are:

Precative:	<i>pāciṣiṣṭa</i>	<i>pāciṣiyāstām</i>	etc.
Periph. future:	<i>pācitā</i>	<i>pācitārau</i>	etc.
Simple future:	<i>pāciṣyate</i>	<i>pāciṣyete</i>	etc.
Conditional:	<i>apāciṣyata</i>	<i>apāciṣyetām</i>	etc.

(Compare the corresponding forms for *nayati*, Table 15.)

8. SECONDARY CONJUGATIONS

Three 'secondary conjugations' can be formed from most verbs: the causative, desiderative, and intensive. These will now be discussed, beginning with the most important, the causative.

(a) Causative

Usually it is the case that if the primary or original verb is intransitive, its causative derivative is transitive, and if the primary verb is transitive its causative is doubly transitive, i.e.

capable of taking two objects. This is illustrated in the following examples, based on *rohāti* 'grow' (299), *mriyate* 'die' (262), and *pacati* 'cook' (193).

Primary verb	Causative derivative
<i>vṛkṣo rohāti</i> 'The tree grows.'	<i>rāmo vṛkṣaṃ ropayati</i> 'Rāma causes the tree to grow.'
<i>mṛgo mriyate</i> 'The deer dies.'	<i>rāmo mṛgaṃ mārayati</i> 'Rāma kills the deer.'
<i>dāsaḥ phalāni pacati</i> 'The servant cooks the fruits.'	<i>rāmo dāsaṃ phalāni pācayati</i> 'Rāma gets the servant to cook the fruits.'

In Table 27, opposite the heading 'Cau:', the causative of each verb is given in the 3rd singular present indicative active (or middle, but middle-voice forms are rare). Causatives are all of the -ati class in the present/imperfect. In addition they are all characterized by the presence of -ay- before the ending; i.e. they appear in Table 27 with final -ayati. (Note, however, that some primary verbs already have final -ayati in their citation form, e.g. *kathayati* (37).)

Each causative is, like the primary verb from which it derives, capable, in principle at least, of conjugation in all tenses, moods, and voices. Thus, if the verb *nayati* 'lead' has the set of 270 forms shown in Table 15, its causative derivative *nāyayati* 'cause to lead' has a comparable set of 270 forms. It is not, however, necessary to list in Table 27 the passive, simple future, perfect, etc. of each causative, because most of those forms are predictable, there being considerable regularity in their structure vis-à-vis that of the cited causative form. This is illustrated in the following sample list, based on the verbs *bodhati* 'waken' (222), *bhāvati* 'become' (236), and *karoti* 'do' (45).

Causative:	<i>bodhayati</i>	<i>bhāvayati</i>	<i>kārayati</i>
Caus. Passive:	<i>bodhyate</i>	<i>bhāvyaṭe</i>	<i>kāryate</i>
Caus. Future:	<i>bodhayiṣyati</i>	<i>bhāvayiṣyati</i>	<i>kārayiṣyati</i>
Caus. Perfect:	<i>bodhayām āsa</i>	<i>bhāvayām āsa</i>	<i>kārayām āsa</i>
Caus. Infinitive:	<i>bodhayitum</i>	<i>bhāvayitum</i>	<i>kārayitum</i>
Caus. Aorist:	<i>abūbudhat</i>	<i>abībhavat</i>	<i>acīkarat</i>

In this set only the aorist is exceptional. The passive, future, perfect, and infinitive of the causative are formed by substituting for -ayati the endings -yate, -ayiṣyati, -ayām āsa, and -ayitum respectively. (The causative precative active and middle are formed from the causative passive and causative simple future respectively as described earlier; and the causative periphrastic future is formed from the causative infinitive. The causative passive in tenses other than the present and imperfect is identical with the causative middle.)

The causative aorist is always of the -at type (Table 22 [1]). Its stem is formed with partial reduplication of the root syllable, and usually also some modification of the vowel. However, the rules governing this process are not readily generalizable; for this reason the most important causative aorists are given in Table 27, opposite the heading 'CAo:'

(b) *Desiderative*

This, the second of the three secondary conjugations, signifies a desire for the action or state expressed by the primary verb; for example, pipāṣati 'he desires to drink' and pipāṭhiṣati 'he desires to read', as against simple pibati 'he drinks' (201) and paṭhati 'he reads' (195).

In Table 27 the desiderative is shown, opposite 'Des:', in the 3rd singular active or middle. All desideratives are of the -ati type in the present/imperfect; they are characterized by the presence of -s- or -iṣ- before the conjugational ending, and by partial reduplication of the root syllable.

Like the causative, the desiderative can yield a complete set of forms paralleling those of the primary verb. There is, however, even more regularity in the structure of the derivative forms; the following list, based on bodhati 'waken' (222), may therefore be taken as the model for all desideratives.

Desiderative:	bubodhiṣati M
Desid. Passive:	bubodhiṣyate
Desid. Future:	bubodhiṣiṣyati M
Desid. Perfect:	bubodhiṣām āsa/cakre
Desid. Infinitive:	bubodhiṣitum
Desid. Aorist:	abubodhiṣīt M

Here the only difference from the situation in the causative series is that the aorist stem is predictable and is conjugated

according to the -īt type (middle in -iṣṭa, Table 22 [6]). However, apart from the first one, the various desiderative forms exemplified in the above list are rarely encountered in practice.

(c) *Intensive*

The intensive (or frequentative) signifies intensity or frequency of the action or state denoted by the primary verb; for example, rorudyate 'he weeps long and bitterly', as against simple roditi 'he weeps' (296).

There are two types of intensive, one having active and middle voice forms, the other having only middle forms. For example, nayati 'lead' (189) has intensives nenayīti (active/middle type) and nenīyate (exclusively middle type). The active/middle type is of extremely rare occurrence in the classical language; consequently no examples of it are given in Table 27, nor is its conjugation discussed here. The exclusively middle type is of rather more frequent occurrence. In Table 27 attested examples of it are given in footnotes to the desiderative.

In conjugation the middle voice intensive follows the middle voice section of the paradigm for -ati verbs in the present/imperfect; e.g. nenīyate nenīyete etc. Theoretically it can be conjugated in the other tenses as well, though actual occurrences are rare. The expected set of derivative forms is as in the following list, based on the verb bodhati:

Intensive:	bobudhyate
Int. Passive:	bobudhyate
Int. Future:	bobudhiṣyate
Int. Perfect:	bobudhām cakre
Int. Infinitive:	bobudhitum
Int. Aorist:	abobudhiṣṭa

9. PARTICIPLES

Participles in Sanskrit exist in the three voices — active, middle, and passive, and in three of the tenses — present, perfect, and future. The intersection of these two dimensions would be expected to yield $3 \times 3 = 9$ forms. However, the actual number may be higher because there are, potentially at least, three different future passive participles and two perfect active participles; or it may be lower, because a verb which (according to Table 27) lacks active or middle forms in one or other of the

three tenses in question will normally lack the corresponding participles.

The following two patterns display the sets of participles for two representative verbs, *nayati* 'lead' ((189) and Table 16 [1]) and *dadhāti* 'put' ((168) and Table 17 [16]).

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present:	nayant-	nayamāna-	nīyamāna-
Perfect:	ninīvas- nītavat-	ninyāna-	nīta-
Future:	neṣyant-	neṣyamāṇa-	netavya- --- neya-
Present:	dadhat-	dadhāna-	dhīyamāna-
Perfect:	dadhivas- hitavat-	dadhāna-	hita-
Future:	dhāsyant-	dhāsyamāna-	dhātavya- dhānīya- dheya-

The participles are adjectives. In their manner of assuming gender forms and declining them, they behave as shown in Table 8. All of the middle and passive participles follow the pattern of *priya-* (Table 8, first line). Of the active forms, the present follows *nayant-/yuñjant-* or *dadhat-*, according as it ends in *-ant-* or *-at-*; the first of the two perfects follows either *tenivas-* or *vidvas-* according as it ends in *-ivas-* or *-vas-*, while the second follows *dhīmat-*; and the future follows *nayant-*.

A summary is now given of the manner whereby the stem-form of each participle can be obtained from the information contained in Tables 16-19 and 27.

(a) *Present active participle*

The stem-form of the present active participle is most simply obtained by deleting the final *-i* from the 3rd plural of the

present indicative active. For example, *rakṣati* 'protect' (281), being an -ati verb, has present indicative active 3rd plural *rakṣanti* (Table 16 [1]), whence its present active participle is *rakṣant-*; and *juhōti* 'sacrifice' (424) has 3rd plural *juhvati* (Table 16 [7]), whence *juhvat-*.

As shown in Table 8 (yuñjant- and nayant-), present active participles in -ant- form their feminine either in -atī or in -antī. The -atī formation is followed by all verbs whose citation form does not end in -ati; e.g. *sunvant-* (from *sunoti*) → *sunvatī*. The -antī formation is followed by all verbs whose citation form ends in -ati or -āti; e.g. *rakṣant-* (from *rakṣati*) → *rakṣantī*. However, certain -ati verbs optionally (but rarely) also follow the -atī formation. These are identified in Table 27 by the presence of '6' at the right of the heading; e.g. '340 viś-6'. (The 6 indicates the traditional verb-class; see pages 64-65.) Thus *viśant-* → *viśantī* or *viśatī*. Verbs of the -āti class also may follow either formation; e.g. *bhānt-* → *bhāntī* or *bhātī*.

(b) *Present middle participle*

This is obtained from the 3rd plural of the present indicative middle as follows: The ending -ante is replaced by -amāna-; and the ending -ate is replaced by -āna-. For example, *pacati* 'cook' (193) has 3rd plural present indicative middle *pacante*, whence its present middle participle is *pacamāna-*; *jihīte* 'go forth' ((421, Table 17 [18], and page 45) has *jihate*, whence the participle is *jihāna-*; and *bhinatti* 'split' ((232) and Table 16 [8]) has *bhindate*, whence *bhindāna-*. However, *āste* (15) irregularly has *āsīna-*.

(c) *Present passive participle*

Here the -ate ending of the passive form given in Table 27 is replaced by -amāna-. For example, for the three verbs cited in (b) above, the passives are given as *pacyate*, *hāyate*, and *bhidyate*; so the present passive participles are *pacyamāna-*, *hāyamāna-*, and *bhidyamāna-* respectively.

(d) *Perfect active participle*

(i) The first of the two perfect active participles is most simply obtained by suffixing -s- to the 1st person dual of the perfect active (Table 18); however, if that form has -yiva (but not -iyiva), this is first changed to -īva. For example, *tanoti* 'stretch' (121) has perfect active 1st dual *teniva* (Table 18 [10]),

whence its perfect active participle is *tenivas-*; *jayati* 'conquer' (110) has *jigyiva* (Table 18 [4]), whence *jigīvas-*; and *karoti* 'do' (45), has *cakṛva* (Table 18 [8]), whence *cakṛvas-*.

As a consequence of this, those verbs whose perfects follow [8] or [9] in Table 18, and those which fuse *yi* to give *i*, form perfect active participles of the *-vas* type rather than of the *-ivas* type (*-īvas* is reckoned as of the former type), and therefore follow the *vidvas-* pattern (Table 8). All other verbs form present active participles of the *-ivas* type, and therefore follow *tenivas-* (Table 8).

(ii) The second of the two perfect active participles is formed by suffixing *-vat-* to the perfect passive participle, for which see (f) below. For example, *nayati* 'lead' (189), having perfect passive participle *nīta-*, makes, for its second perfect active participle, *nītavat-*. The gender forms follow *dhīmat-* (Table 8).

(e) *Perfect middle participle*

This is obtained from the 3rd singular of the perfect middle by replacing *-e* with *-āna-*. For example, *nayati*: *nīnye* → *nīnyāna-*; *karoti*: *cakre* → *cakrāna-*.

(f) *Perfect passive participle*

This, the most widely used of all the participles, is given for each verb in Table 27, opposite the heading 'PPP:'. For example, *nayati* 'lead' (189) has perfect passive participle *nīta-*; and *nahati* 'bind' (186), has *naddha-*. The perfect passive participle of a causative is formed by substituting *-ita-* for *-ayati*; e.g. *mārayati* → *mārita-*. The PPP of a desiderative is formed by substituting *-ita-* for *-ati* or *-ate*; e.g. *Ipsati* → *Ipsita-*.

(g) *Future active participle*

This is formed from the simple future active, as given in Table 27, by replacing *-ati* with *-ant-*. For example, *nayati* (189) has future *neṣyati*, so makes its future active participle *neṣyant-*. The feminine is formed in *-antī* or (rarely) *-atī*.

(h) *Future middle participle*

This is formed from the simple future middle, as given in Table 27, by replacing *-ate* with *-amāna-*; e.g. *labhate* 'obtain' (304), which has future *lapsyate* or *labhiṣyate*, makes *lapsyamāna-* or *labhiṣyamāna-*.

(i) *Future passive participle*

There are three types of future passive participle, characterized by the endings -avya-, -nīya-, and -ya-. In principle all three types may be formed for any particular verb; however, in practice it is often the case that one or more of them are not actually attested.

The -avya- type is obtained by substituting -avya- for the ending -um of the infinitive as given in Table 27; however, since not all verbs customarily form this type of future passive participle, this method may be applied with confidence only where the infinitive entry in the table is followed by the letter F (for 'Future'). For example, *nayati* has for the infinitive 'netum F', indicating that it may form *netavya-*; but *nindati* 'blame' (188) has 'ninditum' with no F, indicating that the expected *ninditavya-* is not attested or rare, and hence that the -nīya- or -ya- form is to be preferred.

The remaining two types of future passive participle are given directly in Table 27 opposite the two headings 'FPP:'; e.g. for *nindati* both *nindanīya-* and *nindya-*; and for *nayati* only *neya-*.

10. NON-FINITE VERB-FORMS

Table 27 includes certain important verb-forms that are neither conjugated nor declined, namely the infinitive and the absolute.

(a) *Infinitive*

The infinitive (listed opposite 'Inf:') has been mentioned already as a convenient source of the form of the periphrastic future and of the future passive participle in -avya-. The infinitive as given in Table 27 corresponds semantically to the simple primary form of the verb; for example, *netum icchāmi* 'I wish to lead' (189), *gantum śaknoti* 'He is able to go' (72). There are also infinitives corresponding to the secondary conjugations. They are formed by substituting -itum for -ati in the causative and desiderative, and for -yate in the intensive (cf. pages 56-59). For example, *mārayati* → *mārayitum* 'to kill' (262).

(b) *Absolute*

There are two forms of the absolute. One, the form given in Table 27 opposite the heading 'Abs:', is used when no prefix is attached; for example, for *nayati* the form *nītvā*, meaning

'having led' (189). The other form, used when a prefix is attached, is not given in Table 27 because it can be obtained by deleting the final -te from the passive; e.g. for *nayati*, with passive *nīyate*, the form is -*nīya*, as in *parinīya* 'having led around, having married'. Occasionally, however, this second absolutive is not so simply related to the passive; such instances are indicated in footnotes to the passive.

11. VERBAL ROOTS AND THE TEN VERB CLASSES

The Indian grammarians have long considered that the various existing forms of any particular verb are to be seen as derived from an underlying entity termed the root. For example, *nayati*, *nīyate*, *neṣyati*, *anaīṣīt*, etc., which are different voice and tense forms of the one verb 'lead' (189), as well as nominal derivatives like *netā* 'leader', are regarded as derived from 'the root *nī*'. Similarly, *nauti*, *nūyate*, *noṣyati*, *anāvīt*, etc. ('praise' (190)) are assigned to a root *nu*.

These roots, while having no real existence, do have a certain usefulness, particularly as mnemonic labels. In particular, they are used in dictionaries as headings under which all the associated verb forms are grouped. In recognition of this practice, and of the convenience of such a labelling device, the verb-forms in Table 27 are grouped under their roots as headings, which in their turn are ordered alphabetically. For example, the alphabetical sequence of the roots *nind*, *nī*, *nu* (188-190) has precedence over that of the verbs themselves, *nindati*, *nayati*, *nauti*.

As a very general rule, the root of a given verb may be obtained from the perfect passive participle by deleting the ending -*ta*, -*ita*, or -*na*, while making due allowance for internal sandhi effects. For example, *nīta* → *nī* (189), *rakṣita* → *rakṣ* (281), *lagna* → *lag* (300), *labdha* → *labh* (304). However, many unpredictable factors make this rule far from infallible: sometimes the vocalic is weakened: *tolita* → *tul*; sometimes it is strengthened: *grhīta* → *grah*; and sometimes there is disagreement among scholars as to what the root should be: the root of *gāyati* 'sing' (84) is variously given as *gā* and *gai*.

Knowing the root of a verb, one is in no position to set up the actually occurring verb forms. For example, the seemingly very similar roots *tap*, *tam*, *taḍ*, and *tan* correspond to the very diverse actual present indicative forms *tapati*, *tāmyati*, *tāḍayati* and *tanoti* respectively. The grammarians have dealt with this

problem by recognizing a set of ten verb classes, reflecting the different ways in which the present indicative is related to the root. For example, class 8 is characterized by the ending -oti; the root of *tanoti* can then be given in the dictionary as 'tan-8'. Similarly, the root said to underlie *nayati* is given as 'nū-1', where class 1 is characterized by the -ati ending and strengthening of the root vocalic to 1st grade. The student is expected to get from *nū* to *nayati* by strengthening the vocalic (→ *ne*), adding the conjugational ending (→ *ne-ati*), and applying the appropriate internal sandhi rule (→ *nayati*).

In recognition of the above practice, each root heading in Table 27 is followed by a numeral denoting the verb class to which it is traditionally assigned. The correspondences between these and the eight present/imperfect classes recognized in Table 16 are as follows:

1, 4, 6, 10	=	-ati
2	=	-āti, -iti, -auti, -Cti
3	=	-Vti
5, 8	=	-noti
7	=	-Cti
9	=	-nāti

Regarding these, the only point to note here is that verbs labeled as belonging to class 6 are the ones which can form their present active participle feminine in either -antī or -atī (cf. page 61).

12. USING THE VERB TABLES

The tabulated information on verbs is presented in two very different forms: (a) declensional patterns, both paradigmatic and irregular (Tables 16-25); and (b) lists of the principal parts of a range of verbs (Table 27). These two are complementary: from Table 27 one obtains, for any particular verb, certain key forms, which one then 'feeds into' the appropriate conjugational paradigms to obtain the specific forms required; or one does the reverse of this. Table 27 also gives some key adjectival derivatives of verbs (the participles), which are to be fed into the appropriate declensional paradigms (Tables 6, 7). How this process operates has been indicated piecemeal in preceding sections; it will now be reviewed systematically. Attention is directed first to Table 27.

The heading to each list in Table 27 contains, from left to right, (a) the serial number (1 to 432) of the entry; (b) the verbal root as usually cited in Indian dictionaries and grammars; and (c) the number (1 to 10) of the verb class to which the verb is traditionally assigned on the basis of its conjugational pattern in the present/imperfect. Next below these is an English gloss, included principally for mnemonic purposes, it being often only a very incomplete guide to the meaning of the verb.

Then follow thirteen entries in a fixed sequence, to which an abbreviated key is provided in the three-letter headings (Cit, Pas, etc.) at the left-hand end of each row. Of these thirteen entries, the first eight (Cit to CAo) are finite verbal forms subject to conjugation for voice, mood, tense, etc.; the next two (Inf, Abs) are non-finite (i.e. uninflected) forms; and the last three (PPP and two FPPs) are adjectival derivatives capable of assuming gender-forms which are then subject to declension for number and case.

Some important forms not given in the lists are more or less readily derivable from the given forms; e.g., the periphrastic future can be obtained directly from the infinitive (-um → -ā). Others cannot be so derived and are therefore given in footnotes. The footnotes provide principally the following:

(1) Forms that cannot be inferred because (a) they are exceptions to the rules given earlier (and summarized in Table 27, see below), or (b) the needed source form is lacking. For example, for verb 110, footnote 7 states that the absolutive with prefix is -jitya (an exception to the rule: the passive jīyate would lead one to expect -jīya. And for verb 26, footnote 1 states that the absolutive with prefix is -uñchya, a fact not otherwise knowable since the passive is lacking.

(2) Unpredictable forms, in particular plural counterparts of citation forms of -Cti verbs. For example, for verb 27, footnote 2 indicates that the plural of unatti is undanti: knowing the pair unatti—undanti, one can then set up any form in the present/imperfect.

(3) Alternatives to forms given in the body of the table. For example, for verb 28, footnote 7 states that for the PPP, besides ubdha-, the forms ubhita- and umbhita- are also permitted. However, alternatives are not given for the rare desiderative and causative aorist.

(4) Middle-voice forms when these are not as expected given the cited active form. For example, for verb 163, footnote 2

states that the aorist active *adyutat* has as its middle-voice counterpart *adyotiṣṭa* (where one would otherwise have expected *adyutata*).

(5) The middle-voice intensive and the aorist passive in *-i*, which are footnoted to the desiderative and the aorist respectively.

The information derivable from Table 27 is summarized in Table 26. There each of the three-letter headings is followed by a specification of the form cited — but without redundant details such as '3rd singular' which is applicable to all the finite verb forms cited, 'indicative' which is applicable to all non-present forms, and 'active/middle' which is to be understood in all forms other than passives.

The sign ' \Rightarrow ' denotes 'may be fed into' and is followed by the relevant table and paradigm numbers; for example:

Fut: Simple future \Rightarrow Table 16 [1] Present Indicative

This signifies that the form cited in Table 27 opposite the heading 'Fut:' is the simple future (understood to be in the 3rd singular indicative active/middle), and that this form is to be fed into the Present Indicative section of Paradigm [1] of Table 16. (The first form in that paradigm is *nayati*; a simple future such as *gamīṣyati* is 'fed into' that paradigm by substituting *gamīṣy-* for *nay-* throughout.)

The sign ' \rightarrow ' denotes 'may be transformed into', and is followed by a specification of the form that may be derived from the head form, together with (in parentheses) a formulaic statement of the mechanism of this transformation, or a reference to the page where that mechanism is described. For example, under 'Fut:' appears

\rightarrow Precative middle (*-syati/-syate* \rightarrow *-sīṣṭa*)

This signifies that the form cited in Table 27 for the simple future yields the precative middle if one replaces *-syati* (or *-syate*) with *-sīṣṭa*.

The sign 'fn.:' signifies that the information mentioned to its right may (where relevant) be found in Table 27 in a footnote to the head entry. For example, 'fn.: Aorist passive in *-i*' appearing under 'Aor:' signifies that the aorist passive in *-i* is given (for those verbs which have such a form) in a footnote to the

aorist entry in Table 27. Below such a 'fn.:' entry indented lines beginning with ' → ' are statements of how the form given in the footnote may be transformed to yield further forms. For example, the one immediately below 'fn.: Aorist passive in -i' states how the aorist passive may be transformed to yield the precative passive.

Where several different paradigms are given (to the right of ⇒), it will be necessary, in practice, to decide which is the appropriate one. In the present/imperfect this will usually be evident from the ending; for example, any verb whose citation form ends in -nāti must be fed into the -nāti paradigm, i.e. Table 16 [5]. In possibly confusing cases the appropriate paradigm number is added (in Table 27) after the cited form. In the reduplicating perfect, difficult cases can usually be resolved by using the key (Table 20). In the aorist the ending again provides a clear guide; see the list on p. 51. In the case of adjectival derivatives (i.e. participles) there are usually three paradigms listed, corresponding to the three genders. Where alternatives are offered (e.g. [15]/[16]), the criteria for making the choice will be found in the appropriate part of the section on participles (pages 59-63).

Translation out of Sanskrit involves a general reversal of the above process. For example, faced with a form namāmaḥ, one identifies the stem nam- with verb 184, 'bow' (Table 27), and the ending -āmaḥ with the 1st plural of the present indicative active (Table 16 [1]), yielding the translation 'we bow'. However, this process is often beset by various problems, and in recognition of this a set of three indexes (Tables 28-30) is provided. The use of these indexes will now be described.

13. USING THE INDEXES

One common problem in translating out of Sanskrit is difficulty in recognizing verb stems. For example, it is not immediately evident that pece is a form of the verb cited as pacati ('cook', 193 in Table 27), or that jihremi is considered to be derived from the root hrī ('blush', 429). To facilitate resolution of this problem is the main purpose of Table 28, 'Index to verb stems'. Table 28 lists alphabetically all the verb stems occurring in the present/imperfect, passive, future, causative, reduplicating perfect, and aorist of all the verbs covered in Table 27. Each listed stem is identified by the number (1 to 432) of the verb in

Table 27, together with the relevant heading: Cit, Pas, Fut, Cau, Per, or Aor. This enables ready identification of difficult forms.

For example, in the case of *pece* one looks up the stem *pec-* in Table 28, and finds it identified as '193 Per'. Then one turns to Table 27 to locate verb 193 (*pac* 'cook') and the row headed 'Per:' (*papāca* M). If further help is needed, one may also consult Tables 20 and 18 (on the reduplicating perfect) to complete the identification: *pece* is perfect middle, 3rd or 1st singular = 'he cooked' or 'I cooked'. In the case of *jihremi*, one looks up *jihre-* in Table 28, and finds '429 Cit'. Then one goes to Table 27 for verb 429 and 'Cit:' — and if necessary to Table 16 [7] (present/imperfect, verbs in -Vti) for the complete answer: *jihremi* is present indicative active, 1st singular = 'I blush, I am ashamed'.

Any doubt about what counts as the stem, e.g. whether one should be looking for *jihre-* or *jihr-*, poses no problem: both possibilities are often included, and in any case scanning the relevant section of Table 28 will quickly locate the required entry. Table 28 does not include the prefixed *a-* of the imperfect or conditional, a fact that has to be allowed for when looking up a given form. For example, given the form *abibhet* and finding no *abibhe-* in the table, one should try *bibhe-*. The identification '233 Cit', in which 'Cit' covers the entire present/imperfect paradigm, makes it clear that the given form (*abibhet*) is imperfect. On the other hand, Table 28 does include the prefixed *a-* of the aorist. For example, given the form *abhaisīt*, one does find *abhai-*, identified as '233 Aor'. As far as possible, all the existing stems in each tense are given. For example, in addition to *pec-* the table includes *papāc-*, *papac-*, and *papak-*, all identified as '193 Per'.

If identifying the conjugational form in question proves difficult, one can consult Table 29, 'Index to verb endings'. This table lists alphabetically all the regular conjugational endings occurring in the major tenses and moods: the present indicative, optative, and imperative, the imperfect, the reduplicating perfect, and the aorist. Each entry heading is followed by a five-part notation indicating:

(a) the table and section in which the given ending is exemplified — e.g. '16 [6]', signifying 'Table 16 paradigm [6]' (i.e. -noti verbs);

(b) the tense/mood: Ind, Opt, Imv, Imf, Per, Aor, signifying Present Indicative, Present Optative, Present Imperative, Imperfect, Reduplicating Perfect, or Aorist;

(c) the voice: Act, Mid, signifying Active or Middle;

(d) the person: 3, 2, 1, signifying third, second, or first;

(e) the grammatical number: sg, du, pl, indicating singular, dual, or plural.

For example, given the form *nametam*, one looks up the ending *-etam* and finds it notated as '16 [1] Opt Act 2 du', i.e. optative active 2nd dual, exemplified in Table 16 [1] (i.e. *-ati* verbs). It is often the case that a single ending occurs in the table more than once, each time with a different notation; for example, given the form *namatām*, and looking up the ending *-atām*, one finds eight possibilities listed. Of these, the ones indicating imperfect and aorist can be eliminated immediately, since *namatām* lacks the prefixed *a-*. Consideration of the stem *nam-* (identified, if necessary, using Tables 28 and 27) indicates an *-ati* verb (i.e. Table 16 [1]), whence the possibilities are further narrowed to those notated 16 [1]. That is, there are just two possible interpretations: imperative active 3rd dual, and imperative middle 3rd singular. Ready recognition of such ambiguities is a major benefit of using Table 29.

In fact, however, there is a further dimension to the ambiguity: *namatām* could also be a form of the present active participle. That possibility is covered in Table 30, 'Index to noun/adjective endings'. That table lists alphabetically all the declensional endings contained in Table 6, indicating for each of them the case and number in question, and the particular paradigm, [1] to [40], in which the ending is exemplified. For example, the ending *-atām* is identified as genitive plural and referred to Table 6, paradigms [12], [13], and [29]. In fact only [12] and [29] are found to be relevant: *namatām* could be the genitive plural of the present active participle, masculine or neuter.

Noun/adjective endings display no less ambiguity than verb endings. For example, the one adjectival form *priye* (ending *-e*) could represent any of the following nine possibilities: feminine vocative singular, masculine/neuter locative singular, and neuter/feminine nominative/accusative/vocative dual. Looking up the ending in Table 30 draws one's attention to all these possibilities, and helps in deciding which will yield the appropriate translation.

TABLES

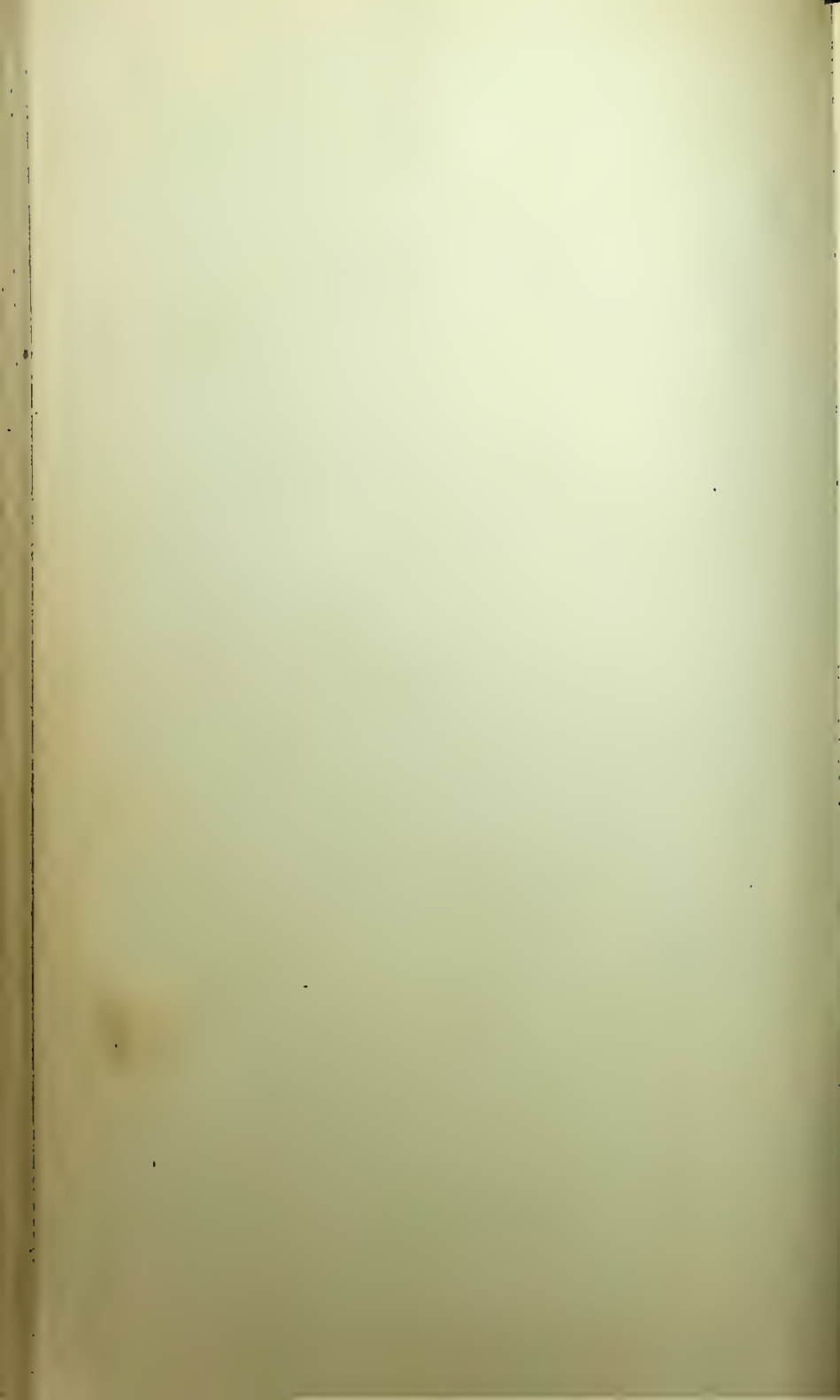


Table 1. The speech-sounds classified on articulatory criteria

	voiceless				voiced							
open:	h̥				h¹	m̐		a	ā			
velar:		k	kh	g	gh	ṇ						
palatal:	ś	c	ch	j	jh	ñ	y	i	ī	e	ai	
retroflex:	ṣ	ṭ	ṭh	ḍ	ḍh	ṇ	r	ṛ	ṝ			
dental:	s	t	th	d	dh	n	l	l̥				
labial:		p	ph	b	bh	m	v	u	ū	o	au	

↑ fricatives ↑ unasp-irated ↑ aspir-ated ↑ stops ↑ nasals ↑ semi-vowels ↑ short ↑ long ↑ simple diphthong²
 consonants vowels vocalics

¹Locating h (the voiced counterpart of h̥) in the same column as gh, jh, etc. is a little artificial but proves expedient for purposes of description.

²Although e and o are both pure vowels (resembling the long vowels in English 'dairy' and 'story' respectively), they are traditionally classified as diphthongs in recognition of their historical origins and their sandhi behaviour.

Table 2. Rules of external sandhi.

(i) Word-final consonants

-k	-t	-p	-ñ	-m	-n	-aḥ	-āḥ	-ih ¹	-ih ²	Ø
-k	-t	-p	-ñ	-m	-n	-aḥ ³	-āḥ ³	-ih ³	-ih ³	k-, kh-, p-, ph-, ṣ-, s-
-k	-t	-p	-ñ	-m	-ñ*	-aḥ ³	-āḥ ³	-ih ³	-ih ³	ś- [*ś- → ch-] ⁴
-k	-t	-p	-ñ	-m	-mś	-aś	-āś	-iś	-iś	c-, ch-
-k	-t	-p	-ñ	-m	-mṣ	-aṣ	-āṣ	-iṣ	-iṣ	t-, th-
-k	-t	-p	-ñ	-m	-mś	-aś	-āś	-iś	-iś	t-, th-
-g	-d	-b	-ñ	-m	-n	-o	-ā	-ī	-ī	r-
-g	-d	-b	-ñ	-m	-n	-o	-ā	-īr	-īr	g-, gh-, d-, dh-, b-, bh-, y-, v-
-g	-d	-b	-ñ	-m	-ñ	-o	-ā	-īr	-īr	j-, jh-
-g	-d	-b	-ñ	-m	-ñ	-o	-ā	-īr	-īr	ḍ-, ḍh-
-g	-d	-b	-ñ	-m	-m ⁵	-o	-ā	-īr	-īr	l-
-g*	-d*	-b*	-ñ	-m	-n	-o	-ā	-īr	-īr	h- [*h- → gh-, dh-, bh-]
-ñ	-n	-m	-ñ	-m	-n	-o	-ā	-īr	-īr	n-, m-
-g	-d	-b	-ñ ⁶	-m	-n ⁶	-o*	-ā	-īr	-īr	a- [*a- → 'a]
-g	-d	-b	-ñ ⁶	-m	-n ⁶	-a	-ā	-īr	-īr	V ⁷

(ii) Word-final vowels

-a/-ā	-i/-ī	-u/-ū	-ṛ	-au	-ai	-e	-o	C ⁸
-ā	-ya	-va	-ra	-āva-	-ā a-	-e ' -	-o ' -	a-
-ā	-yā	-vā	-rā	-āvā-	-ā ā-	-a ā-	-a ā-	ā-
-e	-ī	-vi-	-ri-	-āvi-	-ā i-	-a i-	-a i-	i-
-e	-ī	-vī-	-rī-	-āvī-	-ā ī-	-a ī-	-a ī-	ī-
-o	-yu-	-ū	-ru-	-āvu-	-ā u-	-a u-	-a u-	u-
-o	-yū-	-ū	-rū-	-āvū-	-ā ū-	-a ū-	-a ū-	u-
-ar-	-yṛ-	-vṛ-	-ṛ-	-āvṛ-	-ā ṛ-	-a ṛ-	-a ṛ-	ṛ-
-ai-	-ye-	-ve-	-re-	-āve-	-ā e-	-a e-	-a e-	e-
-ai-	-yai-	-vai-	-rai-	-āvai-	-ā ai-	-a ai-	-a ai-	ai-
-au-	-yo-	-vo-	-ro-	-āvo-	-ā o-	-a o-	-a o-	o-
-au-	-yau-	-vau-	-rau-	-āvau-	-ā au-	-a au-	-a au-	au-

¹Similarly -uḥ. ²Similarly -ūḥ, -eḥ, -oḥ, -aiḥ, & -auḥ.³-ḥ may optionally assimilate before ś-, ṣ-, or s-; e.g. -ḥ ś- → -ḥ ś- or → -ś ś-.⁴After -n, ś- may remain unchanged; i.e. -n ś- → -ṇ ch- or → -ṇ ś-.⁵Alternatively -n may change to -ṇ (a nasalized l) when followed by l; i.e. -n l- → -ṇ l- or → -ṇ l-.⁶Word-final -n or -ṇ, if preceded by a short vowel, is doubled before a following vowel; e.g. -in e- → -inn e-.⁷Here V denotes any vowel other than a.⁸C denotes any consonant. When the preceding word ends in a short vowel, ch- → cch-.

Table 3. Ambiguous external sandhis.

Sandhi	→	Possible resolutions			
-g gh-	→	-k gh-	-k h-		
-ñ n-	→	-ñ n-	-k n-		
-ñ m-	→	-ñ m-	-k m-		
-c ch-	→	-t ch-	-t ś-		
-ṭ ṭ-	→	-ṭ ṭ-	-t ṭ-		
-ṭ ṭh-	→	-ṭ ṭh-	-t ṭh-		
-ḍ ḍ-	→	-ṭ ḍ-	-t ḍ-		
-ḍ ḍh	→	-ṭ ḍh-	-ṭ h-	-t ḍh-	
-ḍ dh-	→	-t dh-	-t h-		
-n n-	→	-n n-	-t n-		
-n m-	→	-n m-	-t m-		
-b bh-	→	-p bh-	-p h-		
-m n-	→	-m n-	-p n-		
-m m-	→	-m m-	-p m-		
-a V ¹	→	-aḥ V-	-e V-	-o V-	
-ā V ¹	→	-āḥ V-	-ai V-		
-ā C ²	→	-ā C-	-āḥ C-		
-ī r-	→	-ī r-	-īḥ r-	-iḥ r-	
-ū r-	→	-ū r-	-ūḥ r-	-uḥ r-	
-e ³ r-	→	-e r-	-eḥ r-		
-o C ²	→	-o C-	-aḥ C-		
-o ' -	→	-o a-	-aḥ a-		
-ar-	→	-a r-	-ā r-		
-ā-	→	-a a-	-a ā-	-ā a-	-ā ā-
-ī-	→	-i i-	-i ī-	-ī i-	-ī ī-
-ū-	→	-u u-	-u ū-	-ū u-	-ū ū-
-e-	→	-a i-	-a ī-	-ā i-	-ā ī-
-o-	→	-a u-	-a ū-	-ā u-	-ā ū-
-ai-	→	-a e-	-a ai-	-ā e-	-ā ai-
-au-	→	-a o-	-a au-	-ā o-	-ā au-

¹Here V denotes any vowel.²Here C denotes any *voiced* consonant.³Similarly for o, ai, au.

Table 4. Rules of internal sandhi for retroflexion.

(i) Retroflexion of s:

Within a word, s changes to ṣ if it is *followed* by any sound other than r, ṛ, or ṙ, and is *preceded* — either immediately or with *intervening* ḥ or ṁ — by k or r or any vowel other than a or ā.

Necessary preceding sounds	Permitted intervening sounds						[s→ṣ]	Prohibited following sounds
ḥ	h	ṁ	a	ā				
k	kh	g	gh	ñ				
ś	c	ch	j	jh	ñ	y	i	ī e ai
ṣ	ṭ	ṭh	ḍ	ḍh	ṇ		r	ṛ ṙ
s	t	th	d	dh	n	l	ḷ	
p	ph	b	bh	m	v		u	ū o au

Table 5. Vocalic gradation series.

	<i>Rules</i>			<i>Examples</i>		
	0 ←	1 →	2	zero ←	1st →	2nd
open:	ø	a	ā	caknuḥ	khānanam	khānayati
palatal:	i/ī	e	ai	nīta-	netum	anaiṣīt
	y	ay	āy	ninyuḥ	nāyanam	nāyayati
retroflex:	i/ī	ya	yā	iṣṭa-	yajanam	yājayati
	ṛ	--	--	mṛta-	--	--
	ṛ	ar	ār	mamruḥ	maraṇam	mārayati
dental:	ṛ	ra	rā	grhīta-	grahaṇam	grāhayati
	ḷ	al	āl	klpta-	kalpanam	kālpa-
labial:	u/ū	o	au	śruta-	śrotum	aśrauṣīt
	v ¹	av	āv	śuśruvuḥ	śravaṇam	śrāvayati
	u/ū	va	vā	udita-	vadanam	vādayati

¹The expected *v*, seen, for example, in zero-grade śṛṇve (versus 1st-grade śṛṇavai), is often replaced by *uv*, as in zero-grade śuśruvuḥ.

Table 6. Declensional paradigms for nouns/adjectives.

(i) Masculine

[1]	devaḥ devam devena devāya devāt devasya deve deva	devau " devābhyām " " devayoḥ " devau	devāḥ devān devaiḥ devebhyaḥ " devānām deveṣu devāḥ
[2]	munīḥ munim muninā munaye muneḥ " munau mune	munī " munibhyām " " munyoḥ " munī	munayaḥ munīn munibhiḥ munibhyaḥ " munīnām muniṣu munayaḥ
[3]	paśuḥ paśum paśunā paśave paśoḥ " paśau paśo	paśū " paśubhyām " " paśvoḥ " paśū	paśavaḥ paśūn paśubhiḥ paśubhyaḥ " paśūnām paśuṣu paśavaḥ
[4]	netā netāram netrā netre netuḥ " netari netāḥ	netārau " netṛbhyām " " netroḥ " netārau	netāraḥ netṛn netṛbhiḥ netṛbhyaḥ " netṛnām netṛṣu netāraḥ

[5]	pitā	pitarau	pitarah
	pitaram	"	pitṛṇ
	pitṛā	pitṛbhyām	pitṛbhiḥ
	pitre	"	pitṛbhyaḥ
	pituh	"	"
	"	pitroḥ	pitṛṇām
	pitari	"	pitṛṣu
	pitaḥ	pitarau	pitarah
[6]	marut	marutau	marutaḥ
	marutam	"	"
	marutā	marudbhyām	marudbhiḥ
	marute	"	marudbhyaḥ
	marutaḥ	"	"
	"	marutoḥ	marutām
	maruti	"	marutsu
	marut	marutau	marutaḥ
[7]	vaṇik	vaṇijau	vaṇijaḥ
	vaṇijam	"	"
	vaṇijā	vaṇigbhyām	vaṇigbhiḥ
	vaṇije	"	vaṇigbhyaḥ
	vaṇijaḥ	"	"
	"	vaṇijoḥ	vaṇijām
	vaṇiji	"	vaṇikṣu
	vaṇik	vaṇijau	vaṇijaḥ
[8]	vedhāḥ	vedhasau	vedhasaḥ
	vedhasam	"	"
	vedhasā	vedhobhyām	vedhobhiḥ
	vedhase	"	vedhobhyaḥ
	vedhasaḥ	"	"
	"	vedhasoḥ	vedhasām
	vedhasi	"	vedhaḥsu
	vedhaḥ	vedhasau	vedhasaḥ

[9]	ātmā	ātmānau	ātmānaḥ
	ātmānam	"	ātmanaḥ
	ātmanā	ātmabhyām	ātmabhiḥ
	ātmane	"	ātmabhyaḥ
	ātmanaḥ	"	"
	"	ātmanoḥ	ātmanām
	ātmani	"	ātmasu
	ātman	ātmānau	ātmānaḥ

[10]	rājā	rājānau	rājānaḥ
	rājānam	"	rājānaḥ
	rājñā	rājabhyām	rājabhiḥ
	rājñe	"	rājabhyaḥ
	rājñāḥ	"	"
	"	rājñōḥ	rājñām
	rājñī ¹	"	rājasu
	rājan	rājānau	rājānaḥ

[11]	hastī	hastinau	hastinaḥ
	hastinam	"	"
	hastinā	hastibhyām	hastibhiḥ
	hastine	"	hastibhyaḥ
	hastinaḥ	"	"
	"	hastinoḥ	hastinām
	hastini	"	hastiṣu
	hastin	hastinau	hastinaḥ

[12]	nayan	nayantau	nayantaḥ
	nayantam	"	nayataḥ
	nayatā	nayadbhyām	nayadbhiḥ
	nayate	"	nayadbhyaḥ
	nayataḥ	"	"
	"	nayatoḥ	nayatām
	nayati	"	nayatsu
	nayan	nayantau	nayantaḥ

¹or rājani

[13]	dhīmān	dhīmantau	dhīmantaḥ
	dhīmantam	"	dhīmataḥ
	dhīmatā	dhīmadbhyām	dhīmadbhiḥ
	dhīmate	"	dhīmadbhyaḥ
	dhīmataḥ	"	"
	"	dhīmatoḥ	dhīmatām
	dhīmati	"	dhīmatsu
	dhīman	dhīmantau	dhīmantaḥ

[14]	śreyān	śreyāṃsau	śreyāṃsaḥ
	śreyāṃsam	"	śreyasaḥ
	śreyasā	śreyobhyām	śreyobhiḥ
	śreyase	"	śreyobhyaḥ
	śreyasaḥ	"	"
	"	śreyasoḥ	śreyasām
	śreyasi	"	śreyaḥsu
	śreyaṇ	śreyāṃsau	śreyāṃsaḥ

[15]	tenivān	tenivāṃsau	tenivāṃsaḥ
	tenivāṃsam	"	tenuṣaḥ
	tenuṣā	tenivadbhyām	tenivadbhiḥ
	tenuṣe	"	tenivadbhyaḥ
	tenuṣaḥ	"	"
	"	tenuṣoḥ	tenuṣām
	tenuṣi	"	tenivatsu
	tenivan	tenivāṃsau	tenivāṃsaḥ

[16]	cakṛvān	cakṛvāṃsau	cakṛvāṃsaḥ
	cakṛvāṃsam	"	cakruṣaḥ
	cakruṣā	cakṛvadbhyām	cakṛvadbhiḥ
	cakruṣe	"	cakṛvadbhyaḥ
	cakruṣaḥ	"	"
	"	cakruṣoḥ	cakruṣām
	cakruṣi	"	cakṛvatsu
	cakṛvan	cakṛvāṃsau	cakṛvāṃsaḥ

(ii) Neuter

[17]	phalam " phalena phalāya phalāt phalasya phale phala	phale " phalābhyām " " phalayoh " phale	phalāni " phalaiḥ phalebhyaḥ " phalānām phaleṣu phalāni
[18]	vāri " vāriṇā vāriṇe vāriṇaḥ " vāriṇi vāri/vāre	vāriṇī " vāribhyām " " vāriṇoh " vāriṇī	vāriṇi " vāribhiḥ vāribhyaḥ " vāriṇām vāriṣu vāriṇi
[19]	madhu " madhunā madhune madhunaḥ " madhuni madhu/ madho	madhunī " madhubhyām " " madhunoh " madhunī	madhūni " madhubhiḥ madhubhyaḥ " madhūnām madhuṣu madhūni
[20]	dhātr " dhātrṇā dhātrṇe dhātrṇaḥ " dhātrṇi dhātr/ dhātaḥ	dhātrṇī " dhātrbhyām " " dhātrṇoh " dhātrṇī	dhātrṇi " dhātrbhiḥ dhātrbhyaḥ " dhātrṇām dhātrṣu dhātrṇi

[21]	jagat "	jagatī "	jaganti "
	jagatā jagate jagataḥ "	jagadbhyām " "	jagadbhiḥ jagadbhyaḥ "
	jagati jagat	jagatoḥ " jagatī	jagatām jagatsu jaganti
[22]	asṛk "	asṛjī "	asṛñji "
	asṛjā asṛje asṛjah "	asṛgbhyām " "	asṛgbhiḥ asṛgbhyaḥ "
	asṛji asṛk	asṛjoḥ " asṛjī	asṛjām asṛkṣu asṛñji
[23]	manah "	manasī "	manāṃsi "
	manasā manase manasaḥ "	manobhyām " "	manobhiḥ manobhyaḥ "
	manasi manah	manasoḥ " manasī	manasām manahṣu manāṃsi
[24]	haviḥ "	haviṣī "	haviṃṣi "
	haviṣā haviṣe haviṣaḥ "	havirbhyām " "	havirbhiḥ havirbhyaḥ "
	haviṣi haviḥ	haviṣoḥ " haviṣī	haviṣām haviḥṣu haviṃṣi

[25]	āyuh "	āyusī "	āyūṃṣi "
	āyusā āyuse āyusaḥ "	āyurbhyām " " āyusoḥ "	āyurbhiḥ āyurbhyaḥ " āyusām āyuhṣu āyūṃṣi
[26]	karma "	karmanī "	karmāṇi "
	karmanā karmaṇe karmaṇaḥ "	karmabhyām " " karmaṇoḥ "	karmabhiḥ karmabhyaḥ " karmanām karmasu karmāṇi
[27]	nāma "	nām(a)nī "	nāmāni "
	nāmnā nāmne nāмнаḥ "	nāmabhyām " " nāmnoḥ "	nāmabhiḥ nāmabhyaḥ " nāmnām nāmasu nāmāni
[28]	bali "	balinī "	balīni "
	balinā baline balinaḥ "	balibhyām " " balinoḥ "	balibhiḥ balibhyaḥ " balinām baliṣu balīni

[29]	nayat "	nayantī "	nayanti "
	nayatā nayate nayataḥ "	nayadbhyām " " nayatoḥ "	nayadbhiḥ nayadbhyaḥ " nayatām nayatsu nayanti
[30]	tenivat "	tenuṣī "	tenivāṃsi "
	tenuṣā tenuṣe tenuṣaḥ "	tenivadbhyām " " tenuṣoḥ "	tenivadbhiḥ tenivadbhyaḥ " tenuṣām tenivatsu tenivāṃsi
[31]	cakṛvat "	cakruṣī "	cakṛvāṃsi "
	cakruṣā cakruṣe cakruṣaḥ "	cakṛvadbhyām " " cakruṣoḥ "	cakṛvadbhiḥ cakṛvadbhyaḥ " cakruṣām cakṛvatsu cakṛvāṃsi

(iii) Feminine

[32]	kathā kathām kathayā kathāyai kathāyāḥ "	kathe " kathābhyām " " kathayoḥ " kathe	kathāḥ " kathābhiḥ kathābhyaḥ " kathānām kathāsu kathāḥ
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[33]	nadī	nadyau	nadyaḥ
	nadīm	"	nadīḥ
	nadyā	nadībhyām	nadībhiḥ
	nadyai	"	nadībhyaḥ
	nadyāḥ	"	"
	"	nadyoḥ	nadīnām
	nadyām	"	nadīṣu
[34]	nadī	nadyau	nadyaḥ
	dhīḥ	dhiyau	dhiyaḥ
	dhiyam	"	"
	dhiyā	dhībhyām	dhībhiḥ
	dhiyai/-ye	"	dhībhyaḥ
	dhiyāḥ	"	"
	"	dhiyoḥ	dhīnām/dhiyām
[35]	dhiyām/-yi	"	dhīṣu
	dhīḥ	dhiyau	dhiyaḥ
	matī	matī	matayaḥ
	matim	"	matīḥ
	matyā	matibhyām	matibhiḥ
	matyai ¹	"	matibhyaḥ
	matyāḥ/-teḥ	"	"
[36]	"	matyoḥ	matīnām
	matyām/-tau	"	matīṣu
	mate	matī	matayaḥ
	vadhūḥ	vadhvau	vadhvaḥ
	vadhūm	"	vadhūḥ
	vadhvā	vadhūbhyām	vadhūbhiḥ
	vadhvai	"	vadhūbhyaḥ
[37]	vadhvāḥ	"	"
	"	vadhvoḥ	vadhūnām
	vadhvām	"	vadhūṣu
	vadhu	vadhvau	vadhvaḥ

¹or mataye

[37]	bhūḥ bhuvam bhuvā bhuvai/-ve bhuvāḥ " bhuvām/-vi bhūḥ	bhuvau " bhūbhyām " " bhuvoḥ " bhuvau	bhuvah " bhūbhiḥ bhūbhyah " bhūnām/bhuvām bhūṣu bhuvah
[38]	dhenuḥ dhenum dhenvā dhenvai ¹ dhenvāḥ ² " dhenvām ³ dhenō	dhenū " dhenubhyām " " dhenvoḥ " dhenū	dhenavah dhenūḥ dhenubhiḥ dhenubhyah " dhenūnām dhenuṣu dhenavah
[39]	nauḥ nāvam nāvā nāve nāvah " nāvi nauḥ	nāvau " naubhyām " " nāvōḥ " nāvau	nāvah " naubhiḥ naubhyah " nāvām nauṣu nāvah
[40]	mātā mātaram mātrā mātre mātuḥ " mātari mātaḥ	mātarau " mātrbhyām " " mātroḥ " mātarau	mātarah mātṛḥ mātrbhiḥ mātrbhyah " mātṛnām mātṛṣu mātarah

¹or dhenave²or dhenoh³or dhenau

Table 7. Irregular declensions of nouns/adjectives.

(i) Masculine

[41]	viśvapāḥ viśvapām viśvapā viśvape viśvapah " viśvapi viśvapāḥ	viśvapau " viśvapābhyām " " viśvapoh " viśvapau	viśvapāḥ viśvapah viśvapābhiḥ viśvapābhyah " viśvapām viśvapāsu viśvapāḥ
[42]	yavakrīḥ yavakriyam yavakriyā yavakriye yavakriyah " yavakriyi yavakrīḥ	yavakriyau " yavakrībhyām " " yavakriyoh " yavakriyau	yavakriyah " yavakrībhiḥ yavakrībhyah " yavakriyām yavakriṣu yavakriyah
[43]	senānīḥ senānyam senānyā senānye senānyah " senānyām senānīḥ	senānyau " senānībhyām " " senānyoh " senānyau	senānyah " senānībhiḥ senānībhyah " senānyām senānīṣu senānyah
[44]	rāḥ rāyam rāyā rāye rāyah " rāyi rāḥ	rāyau " rābhyām " " rāyoh " rāyau	rāyah " rābhiḥ rābhyah " rāyām rāsu rāyah

[45]	sakhā	sakhāyau	sakhāyaḥ
	sakhāyam	"	sakhīn
	sakhyā	sakhibhyām	sakhibhiḥ
	sakhye	"	sakhibhyaḥ
	sakhyuḥ-	"	"
	"	sakhyoḥ	sakhīnām
	sakhyau	"	sakhiṣu
	sakhe	sakhāyau	sakhāyaḥ
[46]	patih	patī	patayaḥ
	patim	"	patīn
	patyā	patibhyām	patibhiḥ
	patye	"	patibhyaḥ
	patyuḥ	"	"
	"	patyoḥ	patīnām
	patyau	"	patiṣu
	pate	patī	patayaḥ
[47]	pāt	pāḍau	pādaḥ
	pādam	"	padaḥ
	padā	padbhyām	padbhiḥ
	pade	"	padbhyaḥ
	padaḥ	"	"
	"	padoḥ	padām
	padi	"	patsu
	pāt	pāḍau	pādaḥ
[48]	dvipāt	dvipāḍau	dvipādaḥ
	dvipādam	"	dvipadaḥ
	dvipadā	dvipādbhyām	dvipādbhiḥ
	dvipade	"	dvipādbhyaḥ
	dvipadaḥ	"	"
	"	dvipadoḥ	dvipadām
	dvipadi	"	dvipatsu
	dvipāt	dvipāḍau	dvipādaḥ

[49]	anaḍvān	anaḍvāhau	anaḍvāhaḥ
	anaḍvāham	"	anaḍuḥaḥ
	anaḍuhā	anaḍudbhyām	anaḍudbhiḥ
	anaḍuhe	"	anaḍudbhyah
	anaḍuhah	"	"
	"	anaḍuhoḥ	anaḍuhām
	anaḍuhi	"	anaḍutsu
	anaḍvan	anaḍvāhau	anaḍvāhaḥ

[50]	prāñ	prāñcau	prāñcaḥ
	prāñcam	"	prācaḥ
	prācā	prāgbhyām	prāgbhiḥ
	prāce	"	prāgbhyah
	prācaḥ	"	"
	"	prācoḥ	prācām
	prāci	"	prākṣu
	prāñ	prāñcau	prāñcaḥ

[51]	pratyāñ	pratyāñcau	pratyāñcaḥ
	pratyāñcam	"	pratīcaḥ
	pratīcā	pratyagbhyām	pratyagbhiḥ
	pratīce	"	pratyagbhyah
	pratīcaḥ	"	"
	"	pratīcoḥ	pratīcām
	pratīci	"	pratyakṣu
	pratyāñ	pratyāñcau	pratyāñcaḥ

[52]	udañ	udañcau	udañcaḥ
	udañcam	"	udīcaḥ
	udīcā	udagbhyām	udagbhiḥ
	udīce	"	udagbhyah
	udīcaḥ	"	"
	"	udīcoḥ	udīcām
	udīci	"	udakṣu
	udañ	udañcau	udañcaḥ

[53]	anvañ	anvañcau	anvañcaḥ
	anvañcam	"	anūcaḥ
	anūcā	aṇvagbhyām	anvagbhiḥ
	anūce	"	anvagbhyaḥ
	anūcaḥ	"	"
	"	anūcoḥ	anūcām
	anūci	"	anvakṣu
	anvañ	anvañcau	anvañcaḥ
[54]	tiryañ	tiryañcau	tiryañcaḥ
	tiryañcam	"	tiraścaḥ
	tiraścā	tiryagbhyām	tiryagbhiḥ
	tiraśce	"	tiryagbhyaḥ
	tiraścaḥ	"	"
	"	tiraścoḥ	tiraścām
	tiraści	"	tiryakṣu
	tiryañ	tiryañcau	tiryañcaḥ
[55]	pumān	pumāṃsau	pumāṃsaḥ
	pumāṃsam	"	pumśaḥ
	pumśā	pumbhyām	pumbhiḥ
	pumse	"	pumbhyaḥ
	pumśaḥ	"	"
	"	pumsoḥ	pumśām
	pumsi	"	pumṣu
	puman	pumāṃsau	pumāṃsaḥ
[56]	panthāḥ	panthānau	panthānaḥ
	panthānam	"	pathaḥ
	pathā	pathibhyām	pathibhiḥ
	pathe	"	pathibhyaḥ
	pathaḥ	"	"
	"	pathoḥ	pathām
	pathi	"	pathiṣu
	panthāḥ	panthānau	panthānaḥ

[57]	pūṣā	pūṣānau	pūṣānaḥ
	pūṣanam	"	pūṣnaḥ
	pūṣṇā	pūṣabhyām	pūṣabhiḥ
	pūṣne	"	pūṣabhyah
	pūṣnaḥ	"	"
	"	pūṣnoḥ	pūṣnām
	pūṣni	"	pūṣasu
	pūṣan	pūṣānau	pūṣānaḥ

[58]	gohā	gohanau	gohanaḥ
	gohanam	"	goghnaḥ
	goghnā	gohabhyām	gohabhiḥ
	goghne	"	gohabhyah
	goghnah	"	"
	"	goghnoḥ	goghnām
	goghni ¹	"	gohasu
	gohan	gohanau	gohanaḥ

[59]	śvā	śvānau	śvānaḥ
	śvānam	"	śunaḥ
	śunā	śvabhyām	śvabhiḥ
	śune	"	śvabhyah
	śunaḥ	"	"
	"	śunoḥ	śunām
	śuni	"	śvasu
	śvan	śvānau	śvānaḥ

[60]	yuvā	yuvānau	yuvānaḥ
	yuvānam	"	yūnaḥ
	yūnā	yuvabhyām	yuvabhiḥ
	yūne	"	yuvabhyah
	yūnaḥ	"	"
	"	yūnoḥ	yūnām
	yūni	"	yuvasu
	yuvan	yuvānau	yuvānaḥ

¹or gohani

[61]	maghavā	maghavānau	maghavānaḥ
	maghavānam	"	maghonaḥ
	maghonā	maghavabhyām	maghavabhiḥ
	maghone	"	maghavabhyaḥ
	maghonaḥ	"	"
	"	maghonoḥ	maghonām
	maghoni	"	maghavasū
	maghavan	maghavānau	maghavānaḥ

[62]	mahān	mahāntau	mahāntaḥ
	mahāntam	"	mahataḥ
	mahatā	mahadbhyām	mahadbhiḥ
	mahate	"	mahadbhyaḥ
	mahataḥ	"	"
	"	mahatoḥ	mahatām
	mahati	"	mahatsu
	mahan	mahāntau	mahāntaḥ

(ii) Neuter

[63]	mahat	mahatī	mahānti
	"	"	"
	mahatā	mahadbhyām	mahadbhiḥ
	mahate	"	mahadbhyaḥ
	mahataḥ	"	"
	"	mahatoḥ	mahatām
	mahati	"	mahatsu
	mahat	mahatī	mahānti

[64]	dadhi	dadhinī	dadhīni
	"	"	"
	dadhnā	dadhibhyām	dadhibhiḥ
	dadhne	"	dadhibhyaḥ
	dadhnaḥ	"	"
	"	dadhnoḥ	dadhnām
	dadh(a)ni	"	dadhiṣu
	dadhe/ dadhi	dadhinī	dadhīni

[65]	ahah "	ah(a)nī "	ahāni "
	ahnā	ahobhyām	ahobhiḥ
	ahne	"	ahobhyaḥ
	ahnaḥ	"	"
	"	ahnoḥ	ahnām
	ah(a)ni	"	ahaḥsu
	ahaḥ	ah(a)nī	ahāni

(iii) Feminine

[66]	jarā jarasam jarasā jarase jarasaḥ " jarasi jare	jarasau " jarābhyām " jarasoḥ " jarasau	jarasaḥ " jarābhiḥ jarābhyaḥ " jarasām jarāsu jarasaḥ
[67]	strī striyam ¹ striyā striyai striyāḥ " striyām stri	striyau " strībhyām " " striyoḥ " striyau	striyaḥ striyaḥ/strīḥ strībhiḥ strībhyaḥ " strīṇām strīṣu striyaḥ

[68]	lakṣmīḥ lakṣmīm lakṣmyā lakṣmyai lakṣmyāḥ " lakṣmyām lakṣmi	lakṣmyau " lakṣmībhyām " " lakṣmyoḥ " lakṣmyau	lakṣmyaḥ lakṣmīḥ lakṣmībhiḥ lakṣmībhyaḥ " lakṣmīṇām lakṣmīṣu lakṣmyaḥ
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¹or strīm

[69]	dyauḥ	divau	divaḥ
	divam	"	"
	divā	dyubhyām	dyubhiḥ
	dive	"	dyubhyaḥ
	divaḥ	"	"
	"	divoḥ	divām
	divi	"	dyuṣu
	dyauḥ	divau	divaḥ
[70]	gauḥ	gāvau	gāvaḥ
	gām	"	gāḥ
	gavā	gobhyām	gobhiḥ
	gave	"	gobhyaḥ
	goḥ	"	"
	"	gavoḥ	gavām
	gavi	"	goṣu
	gauḥ	gāvau	gāvaḥ
[71]	--	--	āpaḥ
	--	--	apaḥ
	--	--	adbhiḥ
	--	--	adbhyaḥ
	--	--	"
	--	--	apām
	--	--	apsu
	--	--	āpaḥ
[72]	gīḥ	girau	giraḥ
	giram	"	"
	girā	gīrbhyām	gīrbhiḥ
	gire	"	gīrbhyaḥ
	giraḥ	"	"
	"	giroḥ	girām
	giri	"	gīrṣu
	gīḥ	girau	giraḥ

[73]	pūḥ	purau	poraḥ
	puram	"	"
	purā	pūrbhyām	pūrbhiḥ
	pure	"	pūrbhyaḥ
	poraḥ	"	"
	"	puroḥ	purām
	puri	"	pūrṣu
	pūḥ	purau	poraḥ

Table 8. Adjective types in the three genders.

Stem-form	Masculine	Neuter	Feminine
priya-	priyaḥ [1]	priyam [17]	priyā [32]
sundara-	sundaraḥ [1]	sundaram [17]	sundarī [33]
śuci-	śuciḥ [2]	śuci [18]	śuciḥ [35]
sudhī-	sudhīḥ ¹	sudhi [18]	sudhīḥ [34]
tanu-	tanuḥ [3]	tanu [19]	tanuḥ [38]/ tanvī [33]
aticamū-	aticamūḥ ²	aticamu [19]	aticamūḥ [36]
svabhū-	svabhūḥ ³	svabhū [19]	svabhūḥ [37]
dātr-	dātā [4], ([5])	dātr [20]	dātrī [33]
sarvaśak- ⁴	sarvaśak [6]	sarvaśak [21]	sarvaśak [6]
priyavāc- ⁵	priyavāk [7]	priyavāk [22]	priyavāk [7]
sumanas-	sumanāḥ [8]	sumanaḥ [23]	sumanāḥ [8]
udarcis-	udarcīḥ [7]	udarcīḥ [24]	udarcīḥ [7]
dīrghāyus-	dīrghāyuh [7]	dīrghāyuh [25]	dīrghāyuh [7]
suparvan-	suparvā [9]	suparva [26]	suparvaṇī [33]
sunāman-	sunāmā [10]	sunāma [27]	sunāmnī [33]
balin-	balī [11]	bali [28]	balinī [33]
nayant- ⁶	nayan [12]	nayat [29]	nayantī [33]
yuñjant-	yuñjan [12]	yuñjat [29]	yuñjati [33]
dadhat-	dadhat [6]	dadhat [21]	dadhati [33]
dhūmat- ⁷	dhūmān [13]	dhūmat [21]	dhūmati [33]
śreyas-	śreyān [14]	śreyaḥ [23]	śreyasī [33]
tenivas-	tenivān [15]	tenivat [30]	tenuṣī [33]
vidvas-	vidvān [16]	vidvat [31]	viduṣī [33]

¹See page 25, [34].²See page 25, [36].³See page 25, [37].⁴This type covers the three consonant finals -k, -t, -p.⁵This type covers all alternating consonant final pairs such as k—c,

t—j; see pages 20-21.

⁶This and the next often cited as nayat-, yuñjat-; but see page 61.⁷Also covers adjectives in -vat-.

Table 9. Comparison of adjectives by method 1.

Positive	Comparative	Superlative
priya-	priyatara-	priyatama-
śuci-	śucitara-	śucitama-
tanu-	tanutara-	tanutama-
dāṭṛ-	dāṭṛtara-	dāṭṛtama-
priyavāc-	priyavāktara-	priyavāktama-
sumanas-	sumanastara-	sumanastama-
dīrghāyus-	dīrghāyusṭara-	dīrghāyusṭama-
sunāman-	sunāmatarā-	sunāmatama-
balin-	balitara-	balitama-
dadat-	dadattara-	dadattama-
nayant-	nayattara-	nayattama-
dhīmat-	dhīmattara-	dhīmattama-
vidvas-	vidvattara-	vidvattama-

Table 10. Comparison of adjectives by method 2.

	Positive	Comparative	Superlative
SMALL	aṇu-	aṇīyas-	aṇiṣṭha-
NEAR	antika-	nedīyas-	nediṣṭha-
SMALL	alpa-	alpīyas-	alpiṣṭha-
	alpa-	kanīyas-	kaniṣṭha-
QUICK	kṣipra-	kṣepīyas-	kṣepiṣṭha-
SMALL	kṣudra-	kṣodīyas-	kṣodiṣṭha-
	guru-	garīyas-	gariṣṭha-
LONG	dīrgha-	drāghīyas-	drāghiṣṭha-
LOW	dūra-	davīyas-	daviṣṭha-
SHARP	paṭu-	paṭīyas-	paṭiṣṭha-
	priya-	preyas-	preṣṭha-
	balin-	balīyas-	balīṣṭha-
	bahu-	bhūyas-	bhūyiṣṭha-
THICK	bahula-	baṃhīyas-	baṃhiṣṭha-
	mahat-	mahīyas-	mahiṣṭha-
SOFT	mṛdu-	mradīyas-	mradiṣṭha-
	yuvan-	yavīyas-	yaviṣṭha-
LIGHT	laghu-	laghīyas-	laghiṣṭha-
	vara-	variyas-	variṣṭha-
OLD	vṛddha-	varṣīyas-	varṣiṣṭha-
	vṛddha-	jyāyas-	jyeṣṭha-
	--	śreyas-	śreṣṭha-
FAST	sthira-	stheyas-	stheṣṭha-
SHORT	hrasva-	hrasīyas-	hrasiṣṭha-

Table 11. The numerals.

Cardinal	Ordinal
1. ekaḥ ekam ekā	prathama-
2. dvau dve dve	dvitīya-
3. trayah trīṇi tisrah	trītiya-
4. catvārah catvāri catasrah	tur(ī)ya- caturtha-
5. pañca	pañcama-
6. ṣaṭ	ṣaṣṭha-
7. sapta	saptama-
8. aṣṭa(u)	aṣṭama-
9. nava	navama-
10. daśa	daśama-
11. ekādaśa	ekādaśa-
12. dvādaśa	dvādaśa-
13. trayodaśa	trayodaśa-
14. caturdaśa	caturdaśa-
15. pañcadaśa	pañcadaśa-
16. ṣoḍaśa	ṣoḍaśa-
17. saptadaśa	saptadaśa-
18. aṣṭādaśa	aṣṭādaśa-
19. navadaśa ūnavimśatiḥ ekonavimśatiḥ ekānavimśatiḥ	navadaśa- ūnavimśa- ekonavimśa- ekānavimśa-
20. vimśatiḥ	vimśa(titama)-
21. ekavimśatiḥ	ekavimśa(titama)-
22. dvāvimśatiḥ	dvāvimśa(titama)-
23. trayovimśatiḥ	trayovimśa(titama)-
24. caturvimśatiḥ	caturvimśa(titama)-
25. pañcavimśatiḥ	pañcavimśa(titama)-
26. ṣaḍvimśatiḥ	ṣaḍvimśa(titama)-
27. saptavimśatiḥ	saptavimśa(titama)-
28. aṣṭāvimśatiḥ	aṣṭāvimśa(titama)-
29. navavimśatiḥ	navavimśa(titama)-
30. triṃśat	triṃśa(ttama)-
31. ekatriṃśat	ekatriṃśa(ttama)-
32. dvātriṃśat	dvātriṃśa(ttama)-
33. trayastriṃśat	trayastriṃśa(ttama)-

34. catustrimśat	catustrimśa(ttama)-
35. pañcatrimśat	pañcatrimśa(ttama)-
36. ṣaṭtrimśat	ṣaṭtrimśa(ttama)-
37. saptatrimśat	saptatrimśa(ttama)-
38. aṣṭātrimśat	aṣṭātrimśa(ttama)-
39. navatrimśat	navatrimśa(ttama)-
40. catvārimśat	catvārimśa(ttama)-
41. ekacatvārimśat	ekacatvārimśa(ttama)-
42. dvācatvārimśat	dvācatvārimśa(ttama)-
43. dvicatvārimśat	dvicatvārimśa(ttama)-
44. trayaścatvārimśat	trayaścatvārimśa(ttama)-
45. tricatvārimśat	tricatvārimśa(ttama)-
46. catuścatvārimśat	catuścatvārimśa(ttama)-
47. pañcacatvārimśat	pañcacatvārimśa(ttama)-
48. ṣaṭcatvārimśat	ṣaṭcatvārimśa(ttama)-
49. saptacatvārimśat	saptacatvārimśa(ttama)-
50. aṣṭācatvārimśat	aṣṭācatvārimśa(ttama)-
51. navacatvārimśat	navacatvārimśa(ttama)-
52. pañcāśat	pañcāśa(ttama)-
53. ekapañcāśat	ekapañcāśa(ttama)-
54. dvāpañcāśat	dvāpañcāśa(ttama)-
55. dvipañcāśat	dvipañcāśa(ttama)-
56. trayahpañcāśat	trayahpañcāśa(ttama)-
57. tripañcāśat	tripañcāśa(ttama)-
58. catuḥpañcāśat	catuḥpañcāśa(ttama)-
59. pañcapañcāśat	pañcapañcāśa(ttama)-
60. ṣaṭpañcāśat	ṣaṭpañcāśa(ttama)-
61. saptapañcāśat	saptapañcāśa(ttama)-
62. aṣṭāpañcāśat	aṣṭāpañcāśa(ttama)-
63. navapañcāśat	navapañcāśa(ttama)-
64. ṣaṣṭiḥ	ṣaṣṭitama-
65. ekaṣaṣṭiḥ	ekaṣaṣṭ(itam)a-
66. dvāṣaṣṭiḥ	dvāṣaṣṭ(itam)a-
67. dviṣaṣṭiḥ	dviṣaṣṭ(itam)a-
68. trayahṣaṣṭiḥ	trayahṣaṣṭ(itam)a-
69. triṣaṣṭiḥ	triṣaṣṭ(itam)a-
70. catuḥṣaṣṭiḥ	catuḥṣaṣṭ(itam)a-
71. pañcaṣaṣṭiḥ	pañcaṣaṣṭ(itam)a-
72. ṣaṭṣaṣṭiḥ	ṣaṭṣaṣṭ(itam)a-
73. saptaṣaṣṭiḥ	saptaṣaṣṭ(itam)a-
74. aṣṭāṣaṣṭiḥ	aṣṭāṣaṣṭ(itam)a-
75. navaṣaṣṭiḥ	navaṣaṣṭ(itam)a-

- | | |
|--------------------|----------------------|
| 70. saptatiḥ | saptatitama- |
| 71. ekasaptatiḥ | ekasaptat(itam)a- |
| 72. dvāsaptatiḥ | dvāsaptat(itam)a- |
| dvisaptatiḥ | dvisaptat(itam)a- |
| 73. trayaḥsaptatiḥ | trayaḥsaptat(itam)a- |
| trisaptatiḥ | trisaptat(itam)a- |
| 74. catuḥsaptatiḥ | catuḥsaptat(itam)a- |
| 75. pañcasaptatiḥ | pañcasaptat(itam)a- |
| 76. ṣaṭsaptatiḥ | ṣaṭsaptat(itam)a- |
| 77. saptasaptatiḥ | saptasaptat(itam)a- |
| 78. aṣṭāsaptatiḥ | aṣṭāsaptat(itam)a- |
| 79. navasaptatiḥ | navasaptat(itam)a- |
| 80. aśītiḥ | aśītitama- |
| 81. ekāśītiḥ | ekāśīt(itam)a- |
| 82. dvyaśītiḥ | dvyaśīt(itam)a- |
| 83. tryaśītiḥ | tryaśīt(itam)a- |
| 84. caturaśītiḥ | caturaśīt(itam)a- |
| 85. pañcāśītiḥ | pañcāśīt(itam)a- |
| 86. ṣaḍaśītiḥ | ṣaḍaśīt(itam)a- |
| 87. śaptāśītiḥ | śaptāśīt(itam)a- |
| 88. aṣṭāśītiḥ | aṣṭāśīt(itam)a- |
| 89. navāśītiḥ | navāśīt(itam)a- |
| 90. navatiḥ | navatitama- |
| 91. ekanavatiḥ | ekanaavat(itam)a- |
| 92. dvānavatiḥ | dvānavat(itam)a- |
| dvinavatiḥ | dvinavat(itam)a- |
| 93. trayonavatiḥ | trayonavat(itam)a- |
| trinavatiḥ | trinavat(itam)a- |
| 94. caturnavatiḥ | caturnavat(itam)a- |
| 95. pañcanavatiḥ | pañcanavat(itam)a- |
| 96. ṣaṇṇavatiḥ | ṣaṇṇavat(itam)a- |
| 97. saptanavatiḥ | saptanavat(itam)a- |
| 98. aṣṭānavatiḥ | aṣṭānavat(itam)a- |
| 99. navanavatiḥ | navanavat(itam)a- |
| 100. śatam | śatatama- |
| 101. ekaśatam | ekaśata(tama)- |
| ekādhikaśatam | ekādhikaśatatama- |
| ekādhikaṃ śatam | ekādhika- śatatama- |
| 102. dviśatam | dviśata(tama)- |
| dvyadhikaśatam | dvyadhikaśatatama- |
| dvyadhikaṃ śatam | dvydhika- śatatama- |

Table 12. Declension of the numerals 1 to 10.

Masculine:

1	2	3	4	5
ekaḥ	dvau	trayaḥ	catvāraḥ	pañca
ekam	"	trīn	caturāḥ	"
ekena	dvābhyām	tribhiḥ	caturbhiḥ	pañcabhiḥ
ekasmai	"	tribhyaḥ	caturbhyaḥ	pañcabhyaḥ
ekasmāt	"	"	"	"
ekasya	dvayoh	trayāṇām	caturṇām	pañcānām
ekasmin	"	triṣu	caturṣu	pañcasu
--	--	--	--	--

Neuter:

ekam	dve	trīṇi	catvāri	pañca
"	"	"	"	"
ekena	dvābhyām	tribhiḥ	caturbhiḥ	pañcabhiḥ
ekasmai	"	tribhyaḥ	caturbhyaḥ	pañcabhyaḥ
ekasmāt	"	"	"	"
ekasya	dvayoh	trayāṇām	caturṇām	pañcānām
ekasmin	"	triṣu	caturṣu	pañcasu
--	--	--	--	--

Feminine:

ekā	dve	tisraḥ	catasraḥ	pañca
ekām	"	"	"	"
ekayā	dvābhyām	tisrbhiḥ	catasrbhiḥ	pañcabhiḥ
ekasyai	"	tisrbhyaḥ	catasrbhyaḥ	pañcabhyaḥ
ekasyāḥ	"	"	"	"
"	dvayoh	tisrṇām	catasrṇām	pañnānām
ekasyām	"	tisrṣu	catasrṣu	pañcasu
--	--	--	--	--

6	7	8	9	10
ṣaṭ "	sapta "	aṣṭa(u) "	nava "	daśa "
ṣaḍbhiḥ ṣaḍbhyaḥ "	saptabhiḥ saptabhyaḥ "	aṣṭābhiḥ aṣṭābhyaḥ "	navabhiḥ navabhyaḥ "	daśabhiḥ daśabhyaḥ "
ṣaṇṇām ṣaṭsu --	saptānām saptasu --	aṣṭānām aṣṭāsu --	navānām navasu --	daśānām daśasu --

As for masculine

As for masculine

Table 13. Declension of the demonstratives.

'This'

Masculine:

ayam	imau	ime
imam	"	imān
anena	ābhyām	ebhiḥ
asmai	"	ebhyaḥ
asmāt	"	"
asya	anayoḥ	eṣām
asmin	"	eṣu
--	--	--

Neuter:

idam	ime	imāni
"	"	"
anena	ābhyām	ebhiḥ
asmai	"	ebhyaḥ
asmāt	"	"
asya	anayoḥ	eṣām
asmin	"	eṣu
--	--	--

Feminine:

iyam	ime	imāḥ
imām	"	"
anayā	ābhyām	ābhiḥ
asyai	"	ābhyaḥ
asyāḥ	"	"
"	anayoḥ	āsām
asyām	"	āsu
--	--	--

'That'

Masculine:

asau	amū	amī
amum	"	amūn
amunā	amūbhyām	amībhiḥ
amuṣmai	"	amībhyaḥ
amuṣmāt	"	"
amuṣya	amuyoh	amīṣām
amuṣmin	"	amīṣu
--	--	--

Neuter:

adah	amū	amūni
"	"	"
amunā	amūbhyām	amībhiḥ
amuṣmai	"	amībhyaḥ
amuṣmāt	"	"
amuṣya	amuyoh	amīṣām
amuṣmin	"	amīṣu
--	--	--

Feminine:

asau	amū	amūḥ
amūm	"	"
amuyā	amūbhyām	amūbhiḥ
amuṣyai	"	amūbhyaḥ
amuṣyāḥ	"	"
"	amuyoh	amūṣām
amuṣyām	"	amūṣu
--	--	--

Table 14. Declension of the pronouns.

3rd person

Masculine:

sah	tau	te
tam	"	tān
tena	tābhyām	taiḥ
asmai	"	tebhyaḥ
asmāt	"	"
tasya	tayoḥ	teṣām
tasmin	"	teṣu
--	--	--

Neuter:

tat	te	tāni
"	"	"
tena	tābhyām	taiḥ
asmai	"	tebhyaḥ
asmāt	"	"
tasya	tayoḥ	teṣām
tasmin	"	teṣu
--	--	--

Feminine:

sā	te	tāḥ
tām	"	"
tayā	tābhyām	tābhiḥ
tasyai	"	tābhyaḥ
tasyāḥ	"	"
"	tayoḥ	tāsām
tasyām	"	tāsu
--	--	--

2nd person

tvam	yuvām	yūyam
tvām	"	yuṣmān
tvayā	yuvābhyām	yuṣmābhiḥ
tubhyām	"	yuṣmabhyam
tvat	"	yuṣmat
tava	yuvayoḥ	yuṣmākam
tvayi	"	yuṣmāsu
--	--	--

2nd person enclitic

--	--	--
tvā	vām	vaḥ
--	--	--
te	vām	vaḥ
--	--	--
te	vām	vaḥ
--	--	--
--	--	--

1st person

aham	āvām	vayam
mām	"	asmān
mayā	āvābhyām	asmābhiḥ
maḥyam	"	asmabhyam
mat	"	asmat
mama	āvayoḥ	asmākam
mayi	"	asmāsu
--	--	--

1st person enclitic

--	--	--
mā	nau	naḥ
--	--	--
me	nau	naḥ
--	--	--
me	nau	naḥ
--	--	--
--	--	--

3rd person substitute

Masculine:

--	--	--
enam	enau	enān
enena	--	--
--	--	--
--	--	--
--	enayoh	--
--	"	--
--	--	--

Neuter:

--	--	--
enat	ene	enāni
enena	--	--
--	--	--
--	--	--
--	enayoh	--
--	"	--
--	--	--

Feminine:

--	--	--
enām	ene	enāḥ
enayā	--	--
--	--	--
--	--	--
--	enayoh	--
--	"	--
--	--	--

'All'

Masculine:

sarvaḥ	sarvau	sarve
sarvam	"	sarvān
sarveṇa	sarvābhyām	sarvaiḥ
sarvasmai	"	sarvebhyaḥ
sarvasmāt	"	"
sarvasya	sarvayoḥ	sarveṣām
sarvasmin	"	sarveṣu
sarva	sarvau	sarve

Neuter:

sarvam	sarve	sarvāṇi
"	"	"
sarveṇa	sarvābhyām	sarvaiḥ
sarvasmai	"	sarvebhyaḥ
sarvasmāt	"	"
sarvasya	sarvayoḥ	sarveṣām
sarvasmin	"	sarveṣu
sarva	sarve	sarvāṇi

Feminine:

sarvā	sarve	sarvāḥ
sarvām	"	"
sarvayā	sarvābhyām	sarvābhiḥ
sarvasyai	"	sarvābhyāḥ
sarvasyāḥ	"	"
"	sarvayoḥ	sarvāsām
sarvasyām	"	sarvāsu
sarve	sarve	sarvāḥ

Table 15. Conjugations of the verb *nayati*.

	Active:			Middle:			Passive:		
<i>Present Indic.</i>	<i>nayati</i> <i>nayasi</i> <i>nayāmi</i>	<i>nayataḥ</i> <i>nayathah</i> <i>nayāvaḥ</i>	<i>nayanli</i> <i>nayatha</i> <i>nayāmaḥ</i>	<i>nayate</i> <i>nayase</i> <i>naye</i>	<i>nayate</i> <i>nayethe</i> <i>nayāvahe</i>	<i>nayante</i> <i>nayadhve</i> <i>nayāmahe</i>	<i>nīyate</i> <i>nīyase</i> <i>nīye</i>	<i>nīyete</i> <i>nīyethe</i> <i>nīyāvahe</i>	<i>nīyante</i> <i>nīyadhve</i> <i>nīyāmahe</i>
<i>Present Optat.</i>	<i>nayet</i> <i>nayeh</i> <i>nayeyam</i>	<i>nayetām</i> <i>nayetam</i> <i>nayeva</i>	<i>nayeyuḥ</i> <i>nayeta</i> <i>nayema</i>	<i>nayeta</i> <i>nayethāḥ</i> <i>nayeya</i>	<i>nayeyātām</i> <i>nayeyāthām</i> <i>nayevahi</i>	<i>nayeran</i> <i>nayedhvam</i> <i>nayemahi</i>	<i>nīyeta</i> <i>nīyethāḥ</i> <i>nīyeya</i>	<i>nīyeyātām</i> <i>nīyeyāthām</i> <i>nīyevahi</i>	<i>nīyeran</i> <i>nīyedhvam</i> <i>nīyemahi</i>
<i>Present Imperat.</i>	<i>nayatu</i> <i>naya</i> <i>nayāni</i>	<i>nayatām</i> <i>nayatam</i> <i>nayāva</i>	<i>nayantu</i> <i>nayata</i> <i>nayāma</i>	<i>nayatām</i> <i>nayasva</i> <i>nayai</i>	<i>nayetām</i> <i>nayethām</i> <i>nayāvahai</i>	<i>nayanām</i> <i>nayadhvam</i> <i>nayāmahai</i>	<i>nīyatām</i> <i>nīyasva</i> <i>nīyai</i>	<i>nīyetām</i> <i>nīyethām</i> <i>nīyāvahai</i>	<i>nīyantām</i> <i>nīyadhvam</i> <i>nīyāmahai</i>
<i>Imperfect Indic.</i>	<i>anayati</i> <i>anayaḥ</i> <i>anayam</i>	<i>anayatām</i> <i>anayatam</i> <i>anayāva</i>	<i>anayan</i> <i>anayata</i> <i>anayama</i>	<i>anayata</i> <i>anayathāḥ</i> <i>anaye</i>	<i>anayetām</i> <i>anayethām</i> <i>anayāvahi</i>	<i>anayanta</i> <i>anayadhvam</i> <i>anayāmahi</i>	<i>anīyata</i> <i>anīyathāḥ</i> <i>anīyey</i>	<i>anīyetām</i> <i>anīyethām</i> <i>anīyāvahi</i>	<i>anīyanta</i> <i>anīyadhvam</i> <i>anīyāmahi</i>

Perfect
Indic.

nināya
ninetha
nināya
ninyatuh
ninyathuh
ninyiva
ninyuh
ninya
ninyima

ninye
ninyiṣe
ninye

ninyāte
ninyāthe
ninyivahe

ninyire
ninyidhve
ninyimahe

ninye
ninyiṣe
ninye
ninyāte
ninyāthe
ninyivahe

ninyire
ninyidhve
ninyimahe

Aorist
Indic.

anaiṣīt
anaiṣīṭh
anaiṣam
anaiṣtām
anaiṣtam
anaiṣva
anaiṣuh
anaiṣta
anaiṣma

aneṣṭa
aneṣṭhāḥ
aneṣi

aneṣṭām
aneṣṭhām
aneṣvahi

aneṣata
aneṣhvam
aneṣmahi

anāyi
anāyiṣṭhāḥ
anāyiṣi
anāyiṣtām
anāyiṣthām
anāyiṣvahi

anāyiṣata
anāyiṣdhvam
anāyiṣmahi

Aorist
Optat.

nīyāt
nīyāḥ
nīyāsam
nīyāstām
nīyāstam
nīyāsma
nīyāsuḥ
nīyāsta
nīyāsma

neṣiṣta
neṣiṣṭhāḥ
neṣiṣya

neṣiṣtām
neṣiṣthām
neṣivahi

neṣīran
neṣiṣdhvam
neṣimahi

nāyiṣiṣta
nāyiṣiṣṭhāḥ
nāyiṣiya
nāyiṣiṣtām
nāyiṣiṣthām
nāyiṣivahi

nāyiṣīran
nāyiṣiṣdhvam
nāyiṣimahi

Periph.
Future
Indic.

netā
netāsi
netāsmi
netārau
netāsthaḥ
netāsma
netārah
netāstha
netāsma

netā
netāse
netāhe

netārau
netāsthe
netāsvahe

netārah
netādhve
netāsmahē

nāyitā
nāyitāse
nāyitāhe
nāyitārau
nāyitāsathe
nāyitāsvahe

nāyitārah
nāyitādhve
nāyitāsmahē

Simple
Future
Indic.

neṣyati
neṣyasi
neṣyāmi
neṣyataḥ
neṣyatha
neṣyāmaḥ
neṣyataḥ
neṣyatha
neṣyāmaḥ

neṣyate
neṣyase
neṣye

neṣyete
neṣyethe
neṣyāvahe

neṣyante
neṣyadhve
neṣyāmahē

nāyiṣyate
nāyiṣyase
nāyiṣye
nāyiṣyete
nāyiṣyethe
nāyiṣyāvahe

nāyiṣyante
nāyiṣyadhve
nāyiṣyāmahē

Condit.
Indic.

aneṣyat
aneṣyaḥ
aneṣyam
aneṣyatām
aneṣyatam
aneṣyāma
aneṣyanta
aneṣyatha
aneṣyāma

aneṣyata
aneṣyathāḥ
aneṣye

aneṣyetaḥ
aneṣyethām
aneṣyāvahi

aneṣyanta
aneṣyadhvam
aneṣyāmahī

anāyiṣyata
anāyiṣyethāḥ
anāyiṣye
anāyiṣyetaḥ
anāyiṣyethām
anāyiṣyāvahi

anāyiṣyanta
anāyiṣyadhvam
anāyiṣyāmahī

Table 16. Conjugational paradigms for the present and imperfect.

[1]	Active			
नट्	Present Indicative	nayati nayasi nayāmi	nayataḥ nayathaḥ nayāvaḥ	nayanti nayatha nayāmaḥ
अनिङ्	Present Optative	nayet nayeḥ nayeyam	nayetām nayetam nayeva	nayeyuḥ nayeta nayema
एट्	Present Imperative	nayatu naya nayāni	nayatām nayatam nayāva	nayantu nayata nayāma
इङ्	Imperfect Indicative	anayat anayaḥ anayam	anayatām anayatam anayāva	anayan anayata anayāma
		Middle		
		nayate nayase naye	nayete nayethe nayāvahe	nayante nayadhve nayāmahe
		nayeta nayethāḥ nayeya	nayeyātām nayeyāthām nayevahi	nayeran nayedhvam nayemahi
		nayatām nayasva nayai	nayetām nayethām nayāvahai	nayantām nayadhvam nayāmahai
		anayata anayathāḥ anaye	anayetām anayethām anayāvahi	anayanta anayadhvam anayāmahi

[2] Active

bhāti	bhātaḥ	bhānti
bhāsi	bhāthaḥ	bhātha
bhāmi	bhāvaḥ	bhāmaḥ
bhāyāt	bhāyātām	bhāyuh
bhāyāḥ	bhāyātam	bhāyāta
bhāyām	bhāyāva	bhāyāma
bhātu	bhātām	bhāntu
bhāhi	bhātam	bhāta
bhāni	bhāva	bhāma
abhāt	abhātām	abhān ¹
abhāḥ	abhātam	abhāta
abhām	abhāva	abhāma

[3] Active

svapiti	svapitaḥ	svapanti
svapiṣi	svapithaḥ	svapitha
svapimi	svapivaḥ	svapimaḥ
svapyāt	svapyātām	svapyuh
svapyāḥ	svapyātam	svapyāta
svapyām	svapyāva	svapyāma
svapitu	svapitām	svapantu
svapihi	svapitam	svapita
svapāni	svapāva	svapāma
asvapat ²	asvapatām	asvapan
asvapaḥ ³	asvapitam	asvapita
asvapam	asvapiva	asvapima

¹or abhuh²or asvapit³or asvapih

[4] Active

<i>stauti</i> ¹	stutaḥ	stuvanti
<i>stauṣi</i>	stuthaḥ	stutha
<i>staumi</i>	stuvaḥ	stumaḥ

stuyāt	stuyātām	stuyuh
stuyāḥ	stuyātam	stuyāta
stuyām	stuyāva	stuyāma

<i>stautu</i>	stutām	stuvantu
stuhi	stutam	stuta
<i>stavāni</i>	<i>stavāva</i>	<i>stavāma</i>

<i>astaut</i>	astutām	astuvan
<i>astauḥ</i>	astutam	astuta
<i>astāvam</i>	astuva	astuma

Middle

stute	stuvāte	stuvate
stuṣe	stuvāthe	studhve
stuve	stuvahe	stumahe

stuvīta	stuvīyātām	stuvīran
stuvīthāḥ	stuvīyāthām	stuvīdhvam
stuvīya	stuvīvahi	stuvīmahi

stutām	stuvātām	stuvatām
stuṣva	stuvāthām	studhvam
<i>stavai</i>	<i>stavāvahai</i>	<i>stavāmahai</i>

astuta	astuvātām	astuvata
astuthāḥ	astuvāthām	astudhvam
astuvi	astuvahi	astumahi

¹In the six forms with -au-, this vowel may be replaced by -avī-. In Tables 16 and 17 forms printed in italics have 'strong' stems.

[5]

Active

<i>jānāti</i>	<i>jānītaḥ</i>	<i>jānanti</i>
<i>jānāsi</i>	<i>jānīthaḥ</i>	<i>jānītha</i>
<i>jānāmi</i>	<i>jānīvaḥ</i>	<i>jānīmaḥ</i>
<i>jānīyāt</i>	<i>jānīyātām</i>	<i>jānīyāḥ</i>
<i>jānīyāḥ</i>	<i>jānīyātām</i>	<i>jānīyāta</i>
<i>jānīyām</i>	<i>jānīyāva</i>	<i>jānīyāma</i>
<i>jānātu</i>	<i>jānītām</i>	<i>jānantu</i>
<i>jānīhi</i> ¹	<i>jānītām</i>	<i>jānīta</i>
<i>jānāni</i>	<i>jānāva</i>	<i>jānāma</i>
<i>ajānāt</i>	<i>ajānītām</i>	<i>ajānan</i>
<i>ajānāḥ</i>	<i>ajānītām</i>	<i>ajānīta</i>
<i>ajānām</i>	<i>ajānīva</i>	<i>ajānīma</i>

Middle

<i>jānīte</i>	<i>jānāte</i>	<i>jānate</i>
<i>jānīṣe</i>	<i>jānāthe</i>	<i>jānīdhve</i>
<i>jāne</i>	<i>jānīvahe</i>	<i>jānīmahe</i>
<i>jānīta</i>	<i>jānīyātām</i>	<i>jānīran</i>
<i>jānīthāḥ</i>	<i>jānīyāthām</i>	<i>jānīdhvam</i>
<i>jānīya</i>	<i>jānīvahi</i>	<i>jānīmahi</i>
<i>jānītām</i>	<i>jānātām</i>	<i>jānatām</i>
<i>jānīṣva</i>	<i>jānāthām</i>	<i>jānīdhvam</i>
<i>jānai</i>	<i>jānāvahi</i>	<i>jānāmahi</i>
<i>ajānīta</i>	<i>ajānātām</i>	<i>ajānata</i>
<i>ajānīthāḥ</i>	<i>ajānāthām</i>	<i>ajānīdhvam</i>
<i>ajāni</i>	<i>ajānīvahi</i>	<i>ajānīmahi</i>

¹See page 44.

[6] Active

<i>sunoti</i>	sunutaḥ	sunvanti
<i>sunōṣi</i>	sunuthaḥ	sunutha
<i>sunomi</i>	sun(u)vaḥ	sun(u)maḥ

sunuyāt	sunuyātām	sunuyuḥ
sunuyāḥ	sunuyātam	sunuyāta
sunuyām	sunuyāva	sunuyāma

<i>sunotu</i>	sunutām	sunvantu
<i>sunu¹</i>	sunutam	sunuta
<i>sunavāni</i>	<i>sunavāva</i>	<i>sunavāma</i>

<i>asunot</i>	asunutām	asunvan
<i>asunoḥ</i>	asunutam	asunuta
<i>asunavam</i>	asun(u)va	asun(u)ma

Middle

sunute	sunvāte	sunvate
sunuṣe	sunvāthe	sunudhve
sunve	sun(u)vahe	sun(u)mahe

sunvīta	sunvīyātām	sunvīran
sunvīthāḥ	sunvīyāthām	sunvīdhvam
sunvīya	sunvīvahi	sunvīmahi

sunutām	sunvātām	sunvatām
sunuṣva	sunvāthām	sunudhvam
<i>sunavai</i>	<i>sunavāvahai</i>	<i>sunavāmahai</i>

asunuta	asunvātām	asunvata
asunuthāḥ	asunvāthām	asunudhvam
asunvi	asun(u)vahi	asun(u)mahi

¹See page 44.

[7] Active

<i>juhoti</i>	<i>juhutaḥ</i>	<i>juhvati</i>
<i>juhoṣi</i>	<i>juhuthaḥ</i>	<i>juhutha</i>
<i>juhomi</i>	<i>juhuvaḥ</i>	<i>juhumah</i>

<i>juhuyāt</i>	<i>juhuyātām</i>	<i>juhuyuḥ</i>
<i>juhuyāḥ</i>	<i>juhuyātām</i>	<i>juhuyāta</i>
<i>juhuyām</i>	<i>juhuyāva</i>	<i>juhuyāma</i>

<i>juhotu</i>	<i>juhutām</i>	<i>juhvatu</i>
<i>juhudhi</i> ¹	<i>juhutam</i>	<i>juhuta</i>
<i>juhavāni</i>	<i>juhavāva</i>	<i>juhavāma</i>

<i>ajuhot</i>	<i>ajuhutām</i>	<i>ajuhavuh</i>
<i>ajuhoh</i>	<i>ajuhutam</i>	<i>ajuhuta</i>
<i>ajuhavam</i>	<i>ajuhuva</i>	<i>ajuhuma</i>

Middle

<i>juhute</i>	<i>juhvāte</i>	<i>juhvate</i>
<i>juhuṣe</i>	<i>juhvāthe</i>	<i>juhudhve</i>
<i>juhve</i>	<i>juhuvahe</i>	<i>juhumahe</i>

<i>juhvīta</i>	<i>juhvīyātām</i>	<i>juhvīran</i>
<i>juhvīthāḥ</i>	<i>juhvīyāthām</i>	<i>juhvīdhvam</i>
<i>juhvīya</i>	<i>juhvīvahi</i>	<i>juhvīmahi</i>

<i>juhutām</i>	<i>juhvātām</i>	<i>juhvatām</i>
<i>juhuṣva</i>	<i>juhvāthām</i>	<i>juhudhvam</i>
<i>juhavai</i>	<i>juhavāvahai</i>	<i>juhavāmahai</i>

<i>ajuhuta</i>	<i>ajuhvātām</i>	<i>ajuhvata</i>
<i>ajuhuthāḥ</i>	<i>ajuhvāthām</i>	<i>ajuhudhvam</i>
<i>ajuhvi</i>	<i>ajuhuvahi</i>	<i>ajuhumahi</i>

¹See page 45.

[8] Active

yunakti
yunakṣi
yunajmi

yuñktaḥ
yuñkthaḥ
yuñjvaḥ

yuñjanti
yuñktha
yuñjmaḥ

yuñjyāt
yuñjyāḥ
yuñjyām

yuñjyātām
yuñjyātam
yuñjyāva

yuñjyuh
yuñjyāta
yuñjyāma

yunaktu
yuṅgdhi
yunajāni

yuñktām
yuñktam
yunajāva

yuñjantu
yuñkta
yunajāma

ayunak
ayunak
ayunajam

ayuñktām
ayuñktam
ayuñjva

ayuñjan
ayuñkta
ayuñjma

Middle

yuñkte
yuñkṣe
yuñje

yuñjāte
yuñjāthe
yuñjvahe

yuñjate
yuṅgdhve
yuñjmahe

yuñjīta
yuñjīthāḥ
yuñjīya

yuñjīyātām
yuñjīyāthām
yuñjīvahi

yuñjīran
yuñjīdhvam
yuñjīmahi

yuñktām
yuñkṣva
yunajai

yuñjātām
yuñjāthām
yunajāvahai

yuñjatām
yuṅgdhvam
yunajāmahai

ayuñkta
ayuñkthāḥ
ayuñji

ayuñjātām
ayuñjāthām
ayuñjvahi

ayuñjata
ayuṅgdhvam
ayuñjmahi

II

[9]

Active

<i>dveṣṭi</i>	<i>dviṣtaḥ</i>	<i>dviṣanti</i>
<i>dvekṣi</i>	<i>dviṣthaḥ</i>	<i>dviṣtha</i>
<i>dveṣmi</i>	<i>dviṣvaḥ</i>	<i>dviṣmaḥ</i>
<i>dviṣyāt</i>	<i>dviṣyātām</i>	<i>dviṣyuh</i>
<i>dviṣyāḥ</i>	<i>dviṣyātam</i>	<i>dviṣyāta</i>
<i>dviṣyām</i>	<i>dviṣyāva</i>	<i>dviṣyāma</i>
<i>dveṣtu</i>	<i>dviṣtām</i>	<i>dviṣantu</i>
<i>dviḍḍhi</i>	<i>dviṣtam</i>	<i>dviṣta</i>
<i>dveṣāṇi</i>	<i>dveṣāva</i>	<i>dveṣāma</i>
<i>advet</i>	<i>adviṣtām</i>	<i>adviṣan</i>
<i>advet</i>	<i>adviṣtam</i>	<i>adviṣta</i>
<i>adveṣam</i>	<i>adviṣva</i>	<i>adviṣma</i>

Middle

<i>dviṣte</i>	<i>dviṣāte</i>	<i>dviṣate</i>
<i>dviḥkṣe</i>	<i>dviṣāthe</i>	<i>dviḍḍhve</i>
<i>dviṣe</i>	<i>dviṣvahe</i>	<i>dviṣmahe</i>
<i>dviṣīta</i>	<i>dviṣīyātām</i>	<i>dviṣīran</i>
<i>dviṣīthāḥ</i>	<i>dviṣīyāthām</i>	<i>dviṣīdhvam</i>
<i>dviṣīya</i>	<i>dviṣīvahi</i>	<i>dviṣīmahi</i>
<i>dviṣtām</i>	<i>dviṣātām</i>	<i>dviṣatām</i>
<i>dviḥkṣva</i>	<i>dviṣāthām</i>	<i>dviḍḍhvam</i>
<i>dveṣai</i>	<i>dveṣāvahai</i>	<i>dveṣāmahai</i>
<i>adviṣta</i>	<i>adviṣātām</i>	<i>adviṣata</i>
<i>adviṣthāḥ</i>	<i>adviṣāthām</i>	<i>adviḍḍhvam</i>
<i>adviṣi</i>	<i>adviṣvahi</i>	<i>adviṣmahi</i>

[10] Active

<i>vaṣṭi</i>	uṣṭaḥ	uṣanti
<i>vaṣṭi</i>	uṣṭhaḥ	uṣṭha
<i>vaṣmi</i>	uṣvaḥ	uṣmaḥ
<i>uṣyāt</i>	uṣyātām	uṣyuh
<i>uṣyāḥ</i>	uṣyātām	uṣyāta
<i>uṣyām</i>	uṣyāva	uṣyāma
<i>vaṣtu</i>	uṣtām	uṣantu
<i>uḍḍhi</i>	uṣtam	uṣṭa
<i>vaṣāni</i>	<i>vaṣāva</i>	<i>vaṣāma</i>
<i>avaṭ</i>	auṣtām	auṣan
<i>avaṭ</i>	auṣtam	auṣṭa
<i>avaśam</i>	auśva	auśma

[11] Active

<i>ruṇaddhi</i>	<i>runddhaḥ</i>	<i>rundhanti</i>
<i>ruṇatsi</i>	<i>runddhaḥ</i>	<i>runddha</i>
<i>ruṇadhmi</i>	<i>rundhvaḥ</i>	<i>rundhmaḥ</i>
<i>rundhyāt</i>	<i>rundhyātām</i>	<i>rundhyuḥ</i>
<i>rundhyāḥ</i>	<i>rundhyātām</i>	<i>rundhyāta</i>
<i>rundhyām</i>	<i>rundhyāva</i>	<i>rundhyāma</i>
<i>ruṇaddhu</i>	<i>runddhām</i>	<i>rundhantu</i>
<i>runddhi</i>	<i>runddham</i>	<i>runddha</i>
<i>ruṇadhāni</i>	<i>ruṇadhāva</i>	<i>ruṇadhāma</i>
<i>aruṇat</i>	<i>arunddhām</i>	<i>arundhan</i>
<i>aruṇat</i>	<i>arunddham</i>	<i>arunddha</i>
<i>aruṇadham</i>	<i>arundhva</i>	<i>arundhma</i>

Middle

<i>runddhe</i>	<i>rundhāte</i>	<i>rundhate</i>
<i>runtse</i>	<i>rundhāthe</i>	<i>runddhve</i>
<i>rundhe</i>	<i>rundhvahe</i>	<i>rundhmahe</i>
<i>rundhīta</i>	<i>rundhīyātām</i>	<i>rundhīran</i>
<i>rundhīthāḥ</i>	<i>rundhīyāthām</i>	<i>rundhīdhvam</i>
<i>rundhīya</i>	<i>rundhīvahi</i>	<i>rundhīmahi</i>
<i>runddhām</i>	<i>rundhātām</i>	<i>rundhatām</i>
<i>runtsva</i>	<i>rundhāthām</i>	<i>runddhvam</i>
<i>ruṇadhai</i>	<i>ruṇadhāvahai</i>	<i>ruṇadhāmahai</i>
<i>arunddha</i>	<i>arundhātām</i>	<i>arundhata</i>
<i>arunddhāḥ</i>	<i>arundhāthām</i>	<i>arunddhvam</i>
<i>arundhi</i>	<i>arundhvahi</i>	<i>arundhmahi</i>

Table 17. Irregular conjugations in the present and imperfect

[12] Active

<i>roditi</i>	ruditaḥ	rudanti
<i>rodiṣi</i>	rudithaḥ	ruditha
<i>rodimi</i>	rudivaḥ	rudimaḥ
<i>rudyāt</i>	rudyātām	rudyuḥ
<i>rudyāḥ</i>	rudyātam	rudyāta
<i>rudyām</i>	rudyāva	rudyāma
<i>roditu</i>	ruditām	rudantu
<i>rudihi</i>	ruditam	rudita
<i>rodāni</i>	rodāva	rodāma
<i>arodat</i> ¹	aruditām	arudan
<i>arodaḥ</i> ²	aruditam	arudita
<i>arodam</i>	arudiva	arudima

¹or arodīt²or arodīḥ

[13] Active

<i>bravīti</i>	brūtaḥ	bruvanti
<i>bravīṣi</i>	brūthaḥ	brūtha
<i>bravīmi</i>	brūvaḥ	brūmaḥ
brūyāt	brūyātām	brūyuḥ
brūyāḥ	brūyātam	brūyāta
brūyām	brūyāva	brūyāma
<i>bravītu</i>	brūtām	bruvantu
brūhi	brūtam	brūta
<i>bravāṇi</i>	<i>bravāva</i>	<i>bravāma</i>
<i>abravīt</i>	abrūtām	abruvan
<i>abravīḥ</i>	abrūtam	abrūta
<i>abravam</i>	abrūva	abrūma

Middle

brūte	bruvāte	bruvate
brūṣe	bruvāthe	brūdhve
bruve	brūvahe	brūmahe
bruvīta	bruvīyātām	bruvīran
bruvīthāḥ	bruvīyāthām	bruvīdhvam
bruvīya	bruvīvahi	bruvīmahi
brūtām	bruvātām	bruvatām
brūṣva	bruvāthām	brūdhvam
<i>bravai</i>	<i>bravāvahai</i>	<i>bravāmahai</i>
abrūta	abruvātām	abruvata
abrūthāḥ	abruvāthām	abrūdhvam
abruvi	abrūvahi	abrūmahi

[14] Active

<i>eti</i>	itaḥ	yanti
<i>eṣi</i>	ithaḥ	itha
<i>emi</i>	ivaḥ	imaḥ
<i>iyāt</i>	iyātām	iyuḥ
<i>iyāḥ</i>	iyātam	iyāta
<i>iyām</i>	iyāva	iyāma
<i>etu</i>	itām	yantu
<i>ihi</i>	itam	ita
<i>ayāni</i>	ayāva	ayāma
<i>ait</i>	aitām	āyan
<i>aiḥ</i>	aitam	aita
<i>āyam</i>	aiva	aima

Middle

<i>adhīte</i> ¹	adhīyāte	adhīyate
<i>adhīṣe</i>	adhīyāthe	adhīdhve
<i>adhīye</i>	adhīvahe	adhīmahe
<i>adhīyīta</i>	adhīyīyātām	adhīyīran
<i>adhīyīthāḥ</i>	adhīyīyāthām	adhīyīdhvam
<i>adhīyīya</i>	adhīyīvahi	adhīyīmahi
<i>adhūtām</i>	adhīyātām	adhīyatām
<i>adhīṣva</i>	adhīyāthām	adhīdhvam
<i>adhyayai</i>	adhyayāvahi	adhyayāmahai
<i>adhyaita</i>	adhyaiyātām	adhyaiyata
<i>adhyaiṭhāḥ</i>	adhyaiyāthām	adhyaidhvam
<i>adhyaiyi</i>	adhyaiivahi	adhyaimahi

¹eti has middle forms only with prefix adhi-.

[15] Active

<i>karoti</i>	kurutaḥ	kurvanti
<i>karoṣi</i>	kuruthaḥ	kurutha
<i>karomi</i>	kurvaḥ	kurmaḥ

kuryāt	kuryātām	kuryuḥ
kuryāḥ	kuryātam	kuryāta
kuryām	kuryāva	kuryāma

<i>karotu</i>	kurutām	kurvantu
kuru	kurutam	kuruta
<i>karavāṇi</i>	<i>karavāva</i>	<i>karavāma</i>

<i>akarot</i>	akurutām	akurvan
<i>akaroḥ</i>	akurutam	akuruta
<i>akaravam</i>	akurva	akurma

Middle

kurute	kurvāte	kurvate
kuruṣe	kurvāthe	kurudhve
kurve	kurvahe	kurmahe

kurvīta	kurvīyātām	kurvīran
kurvīthāḥ	kurvīyāthām	kurvīdhvam
kurvīya	kurvīvahi	kurvīmahi

kurutām	kurvātām	kurvatām
kuruṣva	kurvāthām	kurudhvam
<i>karavai</i>	<i>karavāvahai</i>	<i>karavāmahai</i>

akuruta	akurvātām	akurvata
akuruthāḥ	akurvāthām	akurudhvam
akurvi	akurvahi	akurmahi

[16] Active

<i>dadhāti</i>	dhattaḥ	dadhati
<i>dadhāsi</i>	dhatthaḥ	dhattha
<i>dadhāmi</i>	dadhvaḥ	dadhmaḥ
<i>dadhyāt</i>	dadhyātām	dadhyuḥ
<i>dadhyāḥ</i>	dadhyātam	dadhyāta
<i>dadhyām</i>	dadhyāva	dadhyāma
<i>dadhātu</i>	dhattām	dadhatu
<i>dhehi</i>	dhattam	dhatta
<i>dadhāni</i>	<i>dadhāva</i>	<i>dadhāma</i>
<i>adadhāt</i>	adhattām	adadhuḥ
<i>adadhāḥ</i>	adhattam	adhatta
<i>adadhām</i>	adadhva	adadhma

Middle

dhatte	dadhāte	dadhate
dhatse	dadhāthe	dhaddhve
dadhe	dadhvahe	dadhmahe
dadhīta	dadhīyātām	dadhīran
dadhīthāḥ	dadhīyāthām	dadhīdhvam
dadhīya	dadhīvahi	dadhīmahi
dhattām	dadhātām	dadhatām
dhatsva	dadhāthām	dhaddhvam
<i>dadhai</i>	<i>dadhāvahai</i>	<i>dadhāmahai</i>
adhatta	adadhātām	adadhata
adhātthāḥ	adadhāthām	adhaddhvam
adadhi	adadhvahi	adadmahi

[17] Active

<i>jahāti</i>	<i>jahītaḥ</i>	<i>jahati</i>
<i>jahāsi</i>	<i>jahīthaḥ</i>	<i>jahītha</i>
<i>jahāmi</i>	<i>jahīvaḥ</i>	<i>jahīmaḥ</i>
<i>jahyāt</i>	<i>jahyātām</i>	<i>jahyuḥ</i>
<i>jahyāḥ</i>	<i>jahyātam</i>	<i>jahyāta</i>
<i>jahyām</i>	<i>jahyāva</i>	<i>jahyāma</i>
<i>jahātu</i>	<i>jahītām</i>	<i>jahatu</i>
<i>jahīhi</i>	<i>jahītam</i>	<i>jahīta</i>
<i>jahāni</i>	<i>jahāva</i>	<i>jahāma</i>
<i>ajahāt</i>	<i>ajahītām</i>	<i>ajahuḥ</i>
<i>ajahāḥ</i>	<i>ajahītam</i>	<i>ajahīta</i>
<i>ajahām</i>	<i>ajahīva</i>	<i>ajahīma</i>

[18] Middle

mimīte	mimāte	mimate
mimīṣe	mimāthe	mimīdhve
mime	mimīvahe	mimīmahe
mimīta	mimīyātām	mimīran
mimīthāḥ	mimīyāthām	mimīdhvam
mimīya	mimīvahi	mimīmahi
mimītām	mimātām	mimatām
mimīṣva	mimāthām	mimīdhvam
mimai	mimāvahai	mimāmahai
amimīta	amimātām	amimata
amimīthāḥ	amimāthām	amimīdhvam
amimi	amimīvahi	amimīmahi

[19] Middle

śete	śayāte	śerate
śeṣe	śayāthe	śedhve
śaye	śevahe	śemahe
śayīta	śayīyātām	śayīran
śayīthāḥ	śayīyāthām	śayīdhvam
śayīya	śayīvahi	śayīmahi
śetām	śayātām	śeratām
śeṣva	śayāthām	śedhvam
śayai	śayāvahai	śayāmahai
aśeta	aśayātām	aśerata
aśethāḥ	aśayāthām	aśedhvam
aśayi	aśevahi	aśemahi

[20] Active

<i>asti</i>	staḥ	santi
<i>asi</i>	sthaḥ	stha
<i>asmi</i>	svaḥ	smaḥ
<i>syāt</i>	syātām	syuḥ
<i>syāḥ</i>	syātām	syāta
<i>syām</i>	syāva	syāma
<i>astu</i>	stām	santu
<i>edhi</i>	stam	sta
<i>asāni</i>	asāva	asāma
<i>āsīt</i>	āstām	āsan
<i>āsīḥ</i>	āstām	āsta
<i>āsām</i>	āsva	āsma

Middle¹

ste	sāte	sate
se	sāthe	dhve
he	svahe	smahe

¹Middle voice forms of *asti* are rare.

[21] Middle

āste	āsāte	āsate
āsse	āsāthe	ā(d)dhve
āse	āsvahe	āsmahe
āsīta	āsīyātām	āsīran
āsīthāḥ	āsīyāthām	āsīdhvam
āsīya	āsīvahi	āsīmahi
āstām	āsātām	āsatām
āssva	āsāthām	ā(d)dhvam
āsai	āsāvahai	āsāmahai
āsta	āsātām	āsata
āsthāḥ	āsāthām	ā(d)dhvam
āsi	āsvahi	āsmahi

[22] Active

<i>śāsti</i>	<i>śiṣṭaḥ</i>	<i>śāsati</i>
<i>śāssi</i>	<i>śiṣṭhaḥ</i>	<i>śiṣṭha</i>
<i>śāsmi</i>	<i>śiṣvaḥ</i>	<i>śiṣmaḥ</i>
<i>śiṣyāt</i>	<i>śiṣyātām</i>	<i>śiṣyuḥ</i>
<i>śiṣyāḥ</i>	<i>śiṣyātam</i>	<i>śiṣyāta</i>
<i>śiṣyām</i>	<i>śiṣyāva</i>	<i>śiṣyāma</i>
<i>śāstu</i>	<i>śiṣṭām</i>	<i>śāsatu</i>
<i>śādhi</i>	<i>śiṣṭam</i>	<i>śiṣṭa</i>
<i>śāsāni</i>	<i>śāsāva</i>	<i>śāsāma</i>
<i>aśāt</i>	<i>aśiṣṭām</i>	<i>aśāsuh</i>
<i>aśāt/aśāḥ</i>	<i>aśiṣṭam</i>	<i>aśiṣṭa</i>
<i>aśāsam</i>	<i>aśiṣva</i>	<i>aśiṣma</i>

[23] Active

<i>hanti</i>	<i>hataḥ</i>	<i>ghnanti</i>
<i>haṃsi</i>	<i>hathaḥ</i>	<i>hatha</i>
<i>hanmi</i>	<i>hanvaḥ</i>	<i>hanmaḥ</i>
<i>hanyāt</i>	<i>hanyātām</i>	<i>hanyuḥ</i>
<i>hanyāḥ</i>	<i>hanyātam</i>	<i>hanyāta</i>
<i>hanyām</i>	<i>hanyāva</i>	<i>hanyāma</i>
<i>hantu</i>	<i>hatām</i>	<i>ghnantu</i>
<i>jahi</i>	<i>hatam</i>	<i>hata</i>
<i>hanāni</i>	<i>hanāva</i>	<i>hanāma</i>
<i>ahan</i>	<i>ahatām</i>	<i>aghnan</i>
<i>ahan</i>	<i>ahatam</i>	<i>ahata</i>
<i>ahanam</i>	<i>ahanva</i>	<i>ahanma</i>

[24] Active

dogdhi
dhokṣi
dohmi

dugdhaḥ
dugdhaḥ
duhvaḥ

duhanti
dugdha
duhmaḥ

duhyāt
duhyāḥ
duhyām

duhyātām
duhyātam
duhyāva

duhyuḥ
duhyāta
duhyāma

dogdhu
dugdhi
dohāni

dugdhām
dugdham
dohāva

duhantu
dugdha
dohāma

adhok
adhok
adoham

adugdhām
adugdham
aduhva

aduhan
adugdha
aduhma

Middle

dugdhe
dhukṣe
duhe

duhāte
duhāthe
duhvahe

duhate
dhugdhve
duhmahe

duhīta
duhīthāḥ
duhīya

duhīyātām
duhīyāthām
duhīvahi

duhīran
duhīdhvam
duhīmahi

dugdhām
dhukṣva
dohai

duhātām
duhāthām
dohāvahai

duhatām
dhugdhvam
dohāmahai

adugdha
adugdhāḥ
aduhi

aduhātām
aduhāthām
aduhvahi

aduhata
adhugdhvam
aduhmahi

[25] Active

<i>leḍhi</i>	<i>līḍhaḥ</i>	<i>lihanti</i>
<i>lekṣi</i>	<i>līḍhaḥ</i>	<i>līḍha</i>
<i>lehmi</i>	<i>lihvaḥ</i>	<i>lihmaḥ</i>
<i>lihyāt</i>	<i>lihyātām</i>	<i>lihyuḥ</i>
<i>lihyāḥ</i>	<i>lihyātam</i>	<i>lihyāta</i>
<i>lihyām</i>	<i>lihyāva</i>	<i>lihyāma</i>
<i>leḍhu</i>	<i>līḍhām</i>	<i>lihantu</i>
<i>līḍhi</i>	<i>līḍham</i>	<i>līḍha</i>
<i>lehāni</i>	<i>lehāva</i>	<i>lehāma</i>
<i>aleṭ</i>	<i>alīḍhām</i>	<i>alihan</i>
<i>aleṭ</i>	<i>alīḍham</i>	<i>alīḍha</i>
<i>aleham</i>	<i>alihva</i>	<i>alihma</i>

Middle

<i>līḍhe</i>	<i>lihāte</i>	<i>lihate</i>
<i>likṣe</i>	<i>lihāthe</i>	<i>līḍhve</i>
<i>lihe</i>	<i>lihvahe</i>	<i>lihmahe</i>
<i>lihīta</i>	<i>lihīyātām</i>	<i>lihīran</i>
<i>lihīthāḥ</i>	<i>lihīyāthām</i>	<i>lihīdhvam</i>
<i>lihīya</i>	<i>lihīvahi</i>	<i>lihīmahi</i>
<i>līḍhām</i>	<i>lihātām</i>	<i>lihatām</i>
<i>likṣva</i>	<i>lihāthām</i>	<i>līḍhvam</i>
<i>lehai</i>	<i>lehāvahai</i>	<i>lehāmahai</i>
<i>alīḍha</i>	<i>alihātām</i>	<i>alihata</i>
<i>alīḍhāḥ</i>	<i>alihāthām</i>	<i>alīḍhvam</i>
<i>alihi</i>	<i>alihvahi</i>	<i>alihmahi</i>

Table 18. Conjugational paradigms for the reduplicating perfect.

[1]	jijīva jijīvitha jijīva	jijīvatuḥ jijīvathuḥ jijīviva	jijīvuḥ jijīva jijīvima
	jijīve jijīviṣe jijīve	jijīvāte jijīvāthe jijīvivahe	jijīvire jijīvidhve jijīvimahe
[2]	<i>viveśa</i> ¹ <i>viveśitha</i> <i>viveśa</i>	viviśatuḥ viviśathuḥ viviśiva	viviśuḥ viviśa viviśima
	viviśe viviśiṣe viviśe	viviśāte viviśāthe viviśivahe	viviśire viviśidhve viviśimahe
[3]	<i>iyeṣa</i> <i>iyeṣitha</i> <i>iyeṣa</i>	īṣatuḥ īṣathuḥ īṣiva	īṣuḥ īṣa īṣima
	īṣe īṣiṣe īṣe	īṣāte īṣāthe īṣivahe	īṣire īṣidhve īṣimahe
[4]	<i>nināya</i> ^{*2} <i>ninayitha</i> ³ <i>nināya</i> ^(*)	ninyatuḥ ninyathuḥ ninyiva	ninyuḥ ninya ninyima
	ninye ninyiṣe ninye	ninyāte ninyāthe ninyivahe	ninyire ninyidhve ninyimahe

¹Italics = stem vocalic in 1st grade.
vocalic in 2nd grade. ³or ninetha

²Italics plus asterisk = stem

[5]	<i>śīśrāya*</i> <i>śīśrayitha</i> <i>śīśrāya</i> ^(*)	<i>śīśriyatuḥ</i> <i>śīśriyathuḥ</i> <i>śīśriyiva</i>	<i>śīśriyuḥ</i> <i>śīśriya</i> <i>śīśriyima</i>
	<i>śīśriye</i> <i>śīśriyīṣe</i> <i>śīśriye</i>	<i>śīśriyāte</i> <i>śīśriyāthe</i> <i>śīśriyivahe</i>	<i>śīśriyire</i> <i>śīśriyidhve</i> <i>śīśriyimahe</i>
[6]	<i>uvāca*</i> <i>uvacitha</i> ¹ <i>uvāca</i> ^(*)	<i>ūcatuḥ</i> <i>ūcathuḥ</i> <i>ūciva</i>	<i>ūcuḥ</i> <i>ūca</i> <i>ūcima</i>
	<i>ūce</i> <i>ūciṣe</i> <i>ūce</i>	<i>ūcāte</i> <i>ūcāthe</i> <i>ūcivahe</i>	<i>ūcire</i> <i>ūcidhve</i> <i>ūcimahe</i>
[7]	<i>tastāra*</i> <i>tastaritha</i> <i>tastāra</i> ^(*)	<i>tastaratuḥ</i> <i>tastarathuḥ</i> <i>tastariva</i>	<i>tastaruḥ</i> <i>tastara</i> <i>tastarima</i>
	<i>tastare</i> <i>tastariṣe</i> <i>tastare</i>	<i>tastarāte</i> <i>tastarāthe</i> <i>tastarivahe</i>	<i>tastarire</i> <i>tastaridhve</i> <i>tastarimahe</i>
[8]	<i>cakāra*</i> <i>cakartha</i> <i>cakāra</i> ^(*)	<i>cakratuḥ</i> <i>cakrathuḥ</i> <i>cakṛva</i>	<i>cakruḥ</i> <i>cakra</i> <i>cakṛma</i>
	<i>cakre</i> <i>cakṛṣe</i> <i>cakre</i>	<i>cakrāte</i> <i>cakrāthe</i> <i>cakṛvahe</i>	<i>cakrire</i> <i>cakṛdhve</i> <i>cakṛmahe</i>

¹or uvaktha

- [9] *tuṣṭāva** tuṣṭuvatuḥ tuṣṭuvuḥ
tuṣṭoṭha tuṣṭuvathuḥ tuṣṭuva
tuṣṭāva^()* tuṣṭuva tuṣṭuma
- tuṣṭuve tuṣṭuvāte tuṣṭuvire
tuṣṭuṣe tuṣṭuvāthe tuṣṭudhve
tuṣṭuve tuṣṭuvahe tuṣṭumahe
- [10] *tatāna** tenatuḥ tenuḥ
tenitha¹ tenathuḥ tena
tatāna^()* teniva tenima
- tene tenāte tenire
teniṣe tenāthe tenidhve
tene tenivahe tenimahe
- [11] *dadhau* dadhatuḥ dadhuḥ
dadhātha² dadhathuḥ dadha
dadhau dadhiva dadhima
- dadhe dadhāte dadhire
dadhiṣe dadhāthe dadhidhve
dadhe dadhivahe dadhimahe

¹or tatantha²or dadhita

Table 19. Irregular conjugations in the reduplicating perfect.

[12]	āha	āhatuḥ	āhuḥ
	āttha	āhathuḥ	—
	--	--	--
	--	--	--
	--	--	--
[13]	<i>veda</i>	vidatuḥ	viduḥ
	<i>vettha</i>	vidathuḥ	vida
	<i>veda</i>	vidva	vidma
	--	--	--
	--	--	--

Table 20. Key to conjugation classes in the reduplicating perfect (active).

- I. Final -au; e.g. dadhau, jagau.....[11]
- II. Final -a
 - A. Initial ā-
 1. āha.....[12]
 2. Other than āha; e.g. āda, ānañja.....[1]
 - B. Initial iy- or uv-
 1. Stem vocalic in 1st grade; e.g. iyeṣa, uvoṣa.....[3]
 2. Stem vocalic in 2nd grade; e.g. iyāja, uvāca.....[6]
 - C. Initial other than ā-, iy-, or uv-
 1. Stem vocalic in zero grade; e.g. nininda, babhūva.....[1]
 2. Stem vocalic in 1st grade
 - a. Stem vocalic -e-, -o-, or -ar-
 - (1) veda[13]
 - (2) cakarta and cakarṣa.....[1]
 - (3) Other than the above three verbs; e.g. viveṣa, bubodha, sasarja.....[2]
 - b. Stem vocalic -a- or -ra-; e.g. caskanda, rarakṣa, papraccha.....[1]
 3. Stem vocalic in 2nd grade
 - a. Stem vocalic -āy-
 - (1) -āy- preceded by one consonant; e.g. nināya, cikāya.....[4]
 - (2) -āy- preceded by two consonants; e.g. śiṣrāya, cikrāya.....[5]
 - b. Stem vocalic -āv-
 - (1) dadhāva.....[1]
 - (2) tuṣṭāva, dudrāva, susrāva, and śusrāva.....[9]
 - (3) Other than the above five verbs; e.g. lulāva, juhāva[5]
 - c. Stem vocalic -ār-
 - (1) jajāra.....[7] or [10]
 - (2) cacāra and tatāra.....[10]
 - (3) cakāra ('do'), babhāra, vavāra, and sasāra.....[8]
 - (4) cakāra ('strew').....[7]

- (5) -ār- preceded by one consonant, but excluding the above eight verbs; e.g. dadhāra, mamārja.....[4]
- (6) -ār- preceded by two consonants; e.g. tastāra, sasmāra.....[7]
- d. Stem vocalic other than -āy-, -āv-, -ār-
 - (1) babhrāma.....[4] or [10]
 - (2) paphāla and babhāja.....[10]
 - (3) cakrāma, cakṣāṇa, cakṣāma, jagāda, jahāsa, tatyāja, dadhvāna, śasrāma, and sasvāna.....[7]
 - (4) cakāṅkṣa, cakhāda, vavāñcha, nanātha, yayāca, rarādha, śasāsa, and sasādha.....[1]
 - (5) The type C¹aC¹āC²a (where C¹ and C² are any two consonants), but excluding those under (4) above (i.e. nanātha to sasādha); e.g. tatāna, papāca, sasāda.....[10]
 - (6) Other than the above categories (1) to (5); e.g. vivyādha, suṣvāpa, jagrāha, cakhāna.....[4]

Table 21. Conjugational paradigm for the periphrastic perfect.

Active

3rd.:	kalayām āsa/ kalayām cakāra	kalayām āsatuḥ/ kalayām cakratuḥ	kalayām āsuḥ/ kalayām cakruḥ
2nd.:	kalayām āsitha/ kalayām cakartha	kalayām āsathuḥ/ kalayām cakrathuḥ	kalayām āsa/ kalayām cakra
1st.:	kalayām āsa/ kalayām cakāra	kalayām āsiva/ kalayām cakṛva	kalayām āsima/ kalayām cakṛma

Middle

3rd.:	kalayām cakre	kalayām cakrāte	kalayām cakrire
2nd.:	kalayām cakṛṣe	kalayām cakrāthe	kalayām cakṛdhve
1st.:	kalayām cakre	kalayām cakṛvahe	kalayām cakṛmahe

Table 22. Conjugational paradigms for the aorist.

[1]	asīcat asīcaḥ asīcam	asīcatām asīcatam asīcāva	asīcan asīcata asīcāma
	asīcata asīcathāḥ asice	asīcetām asīcethām asīcāvahi	asīcanta asīcadhvam asīcāmahi
[2]	adikṣat adikṣaḥ adikṣam	adikṣatām adikṣatam adikṣāva	adikṣan adikṣata adikṣāma
	adikṣata adikṣathāḥ adikṣi	adikṣātām adikṣāthām adikṣāvahi	adikṣanta adikṣadhvam adikṣāmahi
[3]	<i>anaiṣīt</i> ¹ <i>anaiṣīḥ</i> [*] <i>anaiṣam</i> [*]	<i>anaiṣītām</i> [*] <i>anaiṣītam</i> [*] <i>anaiṣva</i> [*]	<i>anaiṣuh</i> [*] <i>anaiṣta</i> [*] <i>anaiṣma</i> [*]
	<i>aneṣṭa</i> ² <i>aneṣṭhāḥ</i> <i>aneṣi</i>	<i>aneṣātām</i> <i>aneṣāthām</i> <i>aneṣvahi</i>	<i>aneṣata</i> <i>anedhvam</i> <i>aneṣmahi</i>
[4]	<i>akṣaiṣīt</i> [*] <i>akṣaiṣīḥ</i> [*] <i>akṣaiṣam</i> [*]	<i>akṣaiṣītām</i> [*] <i>akṣaiṣītam</i> [*] <i>akṣaiṣva</i> [*]	<i>akṣaiṣuh</i> [*] <i>akṣaiṣta</i> [*] <i>akṣaiṣma</i> [*]
	akṣipta akṣipthāḥ akṣipsi	akṣipsātām akṣipsāthām akṣipsvahi	akṣipsata akṣibdhvam akṣipsmahi

¹Italics with asterisk = stem vocalic in 2nd grade.

²Italics without asterisk = stem vocalic in 1st grade.

[5]	<i>abhāsīt*</i>	<i>abhāsiṣṭām*</i>	<i>abhāsiṣuḥ*</i>
	<i>abhāsīḥ*</i>	<i>abhāsiṣṭam*</i>	<i>abhāsiṣṭa*</i>
	<i>abhāsiṣam*</i>	<i>abhāsiṣva*</i>	<i>abhāsiṣma*</i>
	--	--	--
[6]	<i>apāvīt¹*</i>	<i>apāviṣṭām*</i>	<i>apāviṣuḥ*</i>
	<i>apāvīḥ*</i>	<i>apāviṣṭam*</i>	<i>apāviṣṭa*</i>
	<i>apāviṣam*</i>	<i>apāviṣva*</i>	<i>apāviṣma*</i>
	--	--	--
[7]	<i>adāt*</i>	<i>adātām*</i>	<i>aduḥ*</i>
	<i>adāḥ*</i>	<i>adātam*</i>	<i>adāta*</i>
	<i>adām*</i>	<i>adāva*</i>	<i>adāma*</i>
	--	--	--
	<i>adita</i>	<i>adiṣātām</i>	<i>adiṣata</i>
	<i>adithāḥ</i>	<i>adiṣāthām</i>	<i>adiṣdhvam</i>
	<i>adiṣi</i>	<i>adiṣvahi</i>	<i>adiṣmahi</i>
	--	--	--

¹Usually in the active of class [6] (-īt class), the stem vocalic is in 1st grade for some verbs and in 2nd grade for others.

Table 23. Irregular conjugations in the aorist.

[8]	<i>akārṣīt*</i>	<i>akārṣtām*</i>	<i>akārṣuḥ*</i>
	<i>akārṣīḥ*</i>	<i>akārṣtam*</i>	<i>akārṣta*</i>
	<i>akārṣam*</i>	<i>akārṣva*</i>	<i>akārṣma*</i>
	akṛta	akṛṣātām	akṛṣata
	akṛthāḥ	akṛṣāthām	akṛdhvam
	akṛṣi	akṛṣvahi	akṛṣmahi
[9]	abhūt	abhūtām	abhūvan
	abhūḥ	abhūtam	abhūta
	abhūvam	abhūva	abhūma
	--	--	--
	--	--	--
	--	--	--

Table 24. Conjugational paradigm for the precative.

nīyāt	nīyāstām	nīyāsuḥ
nīyāḥ	nīyāstam	nīyāsta
nīyāsam	nīyāsva	nīyāsma
neṣīṣṭa	neṣīyāstām	neṣīran
neṣīṣṭhāḥ	neṣīyāsthām	neṣīdhvam
neṣīya	neṣīvahi	neṣīmahi

नेट्

Table 25. Conjugational paradigm for the periphrastic future.

netā	netārau	netāraḥ
netāsi	netāsthaḥ	netāstha
netāsmi	netāsvaḥ	netāsmah
netā	netārau	netāraḥ
netāse	netāsāthe	netādhve
netāhe	netāsvahe	netāsmahē

Table 26. Guide to Table 27 and the paradigms.

- Cit: Present indicative active/middle \Rightarrow Tables 16-17 [1]-[25]
 \rightarrow Present active participle (pp. 60-61) \Rightarrow Table 6 [12]/[6] [29]/[21] [33]
 \rightarrow Present middle participle (p. 61) \Rightarrow Table 6 [1] [17] [32]
- Pas: Present indicative passive \Rightarrow Table 16 [1] Middle
 \rightarrow Precative active (-yate \rightarrow -yāt) \Rightarrow Table 24 Active
 \rightarrow Absolutive with prefix (-yate \rightarrow -ya)
- Fut: Simple future \Rightarrow Table 16 [1] Present Indicative
 \rightarrow Conditional (---syati/---syate \rightarrow a---syat/a---syata) \Rightarrow Table 16 [1] Imperfect
 \rightarrow Precative middle (-syati/-syate \rightarrow -sīṣṭa) \Rightarrow Table 24 Middle
 \rightarrow Future active participle (-syati \rightarrow -syant-) \Rightarrow Table 6 [12] [29]/[21] [33]
 \rightarrow Future middle participle (-syate \rightarrow -syamāna-) \Rightarrow Table 6 [1] [17] [32]
- Cau: Causative \Rightarrow Table 16 [1]
 \rightarrow Causative passive (-ayati \rightarrow -yate) \Rightarrow Table 16 [1] Middle
 \rightarrow Causative future (-ayati \rightarrow -ayiṣyati) \Rightarrow Table 16 [1] Present Indicative Active
 \rightarrow Causative perfect (-ayati \rightarrow -ayām āsa) \Rightarrow Table 21 Active
 \rightarrow Causative infinitive (-ayati \rightarrow -ayitum)
 \rightarrow Causative absolutive without prefix (-ayati \rightarrow -ayitvā)
 \rightarrow Causative perfect passive participle (-ayati \rightarrow -ita-) \Rightarrow Table 6 [1] [17] [32]
 \rightarrow Causative future passive participle in -nīya- (-ayati \rightarrow -anīya-) \Rightarrow Table 6 [1] [17] [32]
 \rightarrow Causative future passive participle in -ya- (-ayati \rightarrow -ya-) \Rightarrow Table 6 [1] [17] [32]
 \rightarrow Causative future passive participle in -avya- (-ayati \rightarrow -ayitavya-) \Rightarrow Table 6 [1] [17] [32]

Des: Desiderative ⇒ Table 16 [1]

→ Desiderative passive (-sati/-sate → -syate) ⇒ Table 16 [1] Middle

→ Desiderative future (-sati/-sate → -siṣyati/-siṣyate) ⇒ Table 16 [1] Present Indicative

→ Desiderative perfect (-sati/-sate → -sām āsa/-sām cakre) ⇒ Table 21

→ Desiderative aorist (---sati/---sate → a---sīt/a---siṣṭa) ⇒ Table 22 [6]

→ Desiderative infinitive (-sati/-sate → -situm)

→ Desiderative perfect passive participle (-sati/-sate → -sita-) ⇒ Table 6 [1] [17] [32]

fn.: Middle-voice intensive ⇒ Table 16 [1] Middle

→ Intensive passive etc. (p. 59)

Per: Perfect ⇒ Tables 18-19 [1]-[13] & Table 21

→ Perfect active participle in -(i)vas- (pp. 61-62) ⇒ Table 6 [15]/[16] [30]/[31] [33]

→ Perfect middle participle (p. 62) ⇒ Table 6 [1] [17] [32]

Aor: Aorist ⇒ Tables 22-23 [1]-[9]

fn.: Aorist passive in -i ⇒ Table 22 [6] Middle, except 3rd sing.; endings: -i, -iṣātām, etc.

→ Precative passive (a---i → ---iṣiṣṭa) ⇒ Table 24 Middle

→ Periphrastic future passive (a---i → ---itā) ⇒ Table 25 Middle

→ Simple future passive (a---i → ---iṣyate) ⇒ Table 16 [1] Present Indicative Middle

→ Conditional passive (-i → -iṣyata) ⇒ Table 16 [1] Imperfect Middle

CAo: Causative aorist ⇒ Table 22 [1]

Inf: Infinitive

→ Periphrastic future (-um → -ā) ⇒ Table 25

→ Future passive participle in -avya- (-um → -avya-) ⇒ Table 6 [1] [17] [32]

Abs: Absolutive without prefix

- PPP: Perfect passive participle \Rightarrow Table 6 [1] [17] [32]
 \rightarrow Perfect active participle in -vat- (-a \rightarrow -avat) \Rightarrow Table 6
 [13] [21] [33]
- FPP: Future passive participle in -nūya- \Rightarrow Table 6 [1] [17] [32]
- FPP: Future passive participle in -ya- \Rightarrow Table 6 [1] [17] [32]

Table 27. Principal parts of verbs.

	1 añc-1 'bend'	2 añj-7 'anoint'	3 aṭ-1 'wander'	4 ad-2 'eat'
Cit:	añcati	anakti ⁴ M	aṭati M	atti ¹²
Pas:	a(ñ)cyate ¹	ajyate	aṭyate	adyate ¹³
Fut:	añciṣyati	añjiṣyati ⁵	aṭiṣyati	atsyati
Cau:	añcayati	añjayati	āṭayati	ādayati
Des:	añciciṣati	añjijiṣati	aṭiṣati ¹¹	jighatsati
Per:	ānañca	ānañja M ⁶	āṭa	āda
Aor:	añcit	añjīt ⁷	āṭīt	aghasat
CAo:		āñjijāt	āṭitāt	ādidat
Inf:	añcitum	añjītum ⁸ F	aṭitum	attum F
Abs:	añcitvā ²	añjītvā ⁹	aṭītvā	jagdhvā
PPP:	a(ñ)cita- ³	akta-	aṭita-	jagdha-
FPP:				adanīya-
FPP:		a(ñ)jya- ¹⁰	aṭya-	adya-

	5 an-2 'breathe'	6 arth-10 'ask for'	7 arh-1 'deserve'	8 av-1 'further'
Cit:	anīti	arthayate	arhati	avati
Pas:	anyate	arthyate	arhyate ¹⁵	avyate
Fut:	aniṣyati	arthayiṣyate	arhiṣyati	aviṣyati
Cau:	ānayati		arhayati	āvayati
Des:	aniniṣati	artiṭhayiṣate	arjihīṣati	aviviṣati
Per:	āna	arthayām c	ānarha	āva
Aor:	ānīt ¹⁴	ārtathata	ārhit	āvīt ¹⁷
CAo:	ānināt		arjihāt ¹⁶	āvivat
Inf:	anītum	arthayitum	arhitum	avitum
Abs:	ānītvā	arthayītvā	arhitvā	
PPP:	anīta-	arthita-	arhita-	avita-
FPP:		arthanīya-	arhanīya-	
FPP:	anīya-			

¹Abs -acya ²/aktvā ³/akta-/akna- ⁴Pl añjanti ⁵/añkṣyati⁶Mid ānaje ⁷Pas āñji ⁸/añktum ⁹/a(ñ)ktvā ¹⁰/añgya-¹¹Int aṭāṭyate ¹²Pl adanti ¹³Abs -jagdhya ¹⁴Pas āni ¹⁵Abs -arghya¹⁶/ārhit; Pas ārhi ¹⁷Pas āvi

	9 aś-5 'obtain'	10 aś-9 'eat'	11 as-2 'be'	12 as-4 'throw'
Cit:	aśnute [6]	aśnāti	asti [20]	asyati
Pas:	aśyate	aśyate		asyate
Fut:	aśiṣyate ¹	aśiṣyati		asiṣyati
Cau:	āśayati	āśayati		āśayati
Des:	aśiṣiṣate	aśiṣiṣati		asisiṣati
Per:	ānaśe	āśa	āśa	āśa
Aor:	āṣṭa ²	āśīt ⁵		āsthāt ⁶
CAo:	āśiśat	āśiśat	<i>Missing</i>	āśiśat
Inf:	aṣṭum ³	aśitum F	<i>forms from</i>	asitum
Abs:	aṣṭvā ⁴	aśitvā	<i>bhū (236)</i>	as(i)tvā
PPP:	aṣṭa-	aśita-		asta-
FPP:		aśanīya-		asanīya-
FPP:				
	13 ah-1 'say'	14 āp-5 'acquire'	15 ās-2 'sit'	16 ī-2/1 'go'
Cit:		āpnoti	āste [21]	eti [14] ⁸
Pas:		āpyate	āsyate	īyate ⁹
Fut:		āpsyati	āsiṣyate	eṣyati
Cau:		āpayati	āsayati	āyayati
Des:		īpsati	āsisiṣate	īyiṣati
Per:	āha [12]	āpa	āsām c	iyāya ¹⁰
Aor:		āpat ⁷	āsiṣṭa	aiśīt
CAo:	<i>Missing</i>	āpipat		āyiyat
Inf:	<i>forms from</i>	āptum F	āsitum F	etum F
Abs:	<i>brū (224),</i>	āptvā	āsitvā	itvā
PPP:	<i>vac (320),</i>	āpta-	āsita-	ita-
FPP:	<i>etc.</i>	āpanīya-	āsanīya-	
FPP:		āpya-	āśya-	eya-

¹/akṣyate ²/āśiṣṭa ³/aśitum ⁴/aśitvā ⁵Pas āśi ⁶Pas āśi ⁷Pas āpi
⁸/ayati. For adhīte (=adhi+i) see p. 206. ⁹/Abs -itya ¹⁰/ayām āsa

	17 indh-7 'kindle'	18 iṣ-6 'desire'	19 iṣ-4 'send'	20 īkṣ-1 'see'
Cit:	inddhe	icchati	iṣyati	īkṣate
Pas:	idhyate	iṣyate	iṣyate	īkṣyate
Fut:	indhīṣyate	eṣīṣyati	eṣīṣyati	īkṣīṣyate
Cau:	indhayati	eṣayati	eṣayati	īkṣayati
Des:	indidhiṣate	eṣīṣiṣati	eṣīṣiṣati	īcīkṣiṣate
Per:	indhām c	iyeṣa	iyeṣa	īkṣām c
Aor:	aindhiṣṭa	aiṣīt ¹	aiṣīt	aikṣiṣṭa
CAO:		aiṣiṣat		aicikṣat
Inf:	indhītum	eṣītum ² F	eṣītum ² F	īkṣītum F
Abs:	indhītvā	iṣṭvā ³	iṣṭvā ³	īkṣītvā
PPP:	iddha-	iṣṭa-	iṣṭa-	īkṣita-
FPP:		eṣaṇīya-		īkṣaṇīya-
FPP:		eṣya-		
	21 īd-2 'praise'	22 īr-2 'move'	23 īś-2 'rule'	24 īṣ-1 'flee'
Cit:	ītte	īrte	īṣte	īṣate
Pas:	īdyate	īryate	īśyate	
Fut:	īdiṣyate	īriṣyate	īśiṣyate	īṣiṣyate
Cau:	īdayati	īrayati	īśayati	
Des:	īdīṣate		īśiṣiṣate	
Per:	īdām c	īrām c	īśām c	īṣām c
Aor:	aiḍiṣṭa	airiṣṭa	aiśiṣṭa	aiṣiṣṭa
CAO:	aiḍiḍat	airirat	aiśiṣat	
Inf:	īdītum F	īritum	īśītum F	īṣītum
Abs:	īdītvā			
PPP:	īḍita-	īrita ⁴	īśita-	īṣita-
FPP:		īraṇīya-		
FPP:	īḍya-	īrya-		

¹Pas aiṣi ²/eṣītum ³/eṣītvā ⁴/īraṇa-

	25 ukṣ-1 'sprinkle'	26 uñch-1/6 'sweep'	27 und-7 'moisten'	28 ubh-9/6 'confine'
Cit:	ukṣati M	uñchati	unatti ²	ubhnāti ⁴
Pas:	ukṣyate	— ¹	udyate	
Fut:	ukṣiṣyati	uñchiṣyati	undiṣyati	u(m)bhiṣyati ⁵
Cau:	ukṣayati	uñchayati	undayati	
Des:	ucikṣiṣati	uñcicchiṣati	undidiṣati	
Per:	ukṣām āsa	uñchām āsa	undām āsa	ubobha ⁶
Aor:	aukṣīt	auñchīt	aundīt	au(m)bhīt
CAo:		auñcicchati	aundidat	
Inf:	ukṣitum	uñchitum	unditum	u(m)bhitum
Abs:				
PPP:	ukṣita-	uñchita-	utta- ³	ubdha- ⁷
FPP:				
FPP:				
	29 uṣ-1 'burn'	30 ūh-1 'remove'	31 ṛ-1/3/5 'move'	32 ṛc-6 'praise'
Cit:	oṣati	ūhati M	ṛcchati ¹¹	ṛcati
Pas:	uṣyate	ūhyate	aryate	ṛcyate ¹³
Fut:	oṣiṣyati	ūhiṣyate	ariṣyati	arciṣyati
Cau:	oṣayati	ūhayati	arpayati	arcayati
Des:	oṣiṣiṣati		aririṣati	arciciṣati
Per:	uvoṣa ⁸	ūhām ā/c	āra	ānarca
Aor:	auṣīt	auhīt ¹⁰ M	ārat ¹²	ārcīt
CAo:		aujihat	ārpayat	
Inf:	oṣitum	ūhitum F	artum	arcitum
Abs:	oṣitvā	ūhitvā	ṛtvā	arcitvā
PPP:	uṣita- ⁹	ūhita-	ṛta-	arcita-
FPP:		ūhaniya-		arcanīya-
FPP:		ūhya-	arya-	arcyā-

¹Abs -uñchya ²Pl undanti ³/unna- ⁴/u(m)bhati ⁵/obhiṣyati
⁶/umbhām āsa ⁷/u(m)bhita- ⁸/oṣām āsa ⁹/uṣta-/oṣita-
¹⁰Pas auhi ¹¹/iyarti/ṛmoti ¹²/ārsīt; Pas āri ¹³Abs -arcyā

	33 rj-1 'obtain'	34 r̥dh-5/4 'thrive'	35 r̥ṣ-6 'push'	36 edh-1 'thrive'
Cit:	arjati M	r̥dhnoti ²	r̥ṣati	edhate
Pas:	r̥jyate	r̥dhya		edhya
Fut:	arjīṣyate	ardhīṣyati	ar̥ṣīṣyati	edhīṣyate
Cau:	arjayati	ardhayati	ar̥ṣayati	edhayati
Des:	arjīṣate	ardidhīṣati	ar̥ṣīṣati	edidhīṣate
Per:	ānr̥je	ānardha	ānar̥ṣa	edhām c
Aor:	ārjīṣta	ārdhūt	ār̥ṣīt	āidhīṣta
CAo:	ārjijāt			aididhat
Inf:	arjitum	ardhitum	ar̥ṣitum	edhitum
Abs:		ardhitvā ³	ar̥ṣitvā	edhitvā
PPP:	r̥jita- ¹	r̥ddha-	r̥ṣta-	edhita-
FPP:	arjanīya-			
FPP:		ardhya-		
	37 kath-10 'tell'	38 kamp-1 'tremble'	39 kal-10 'drive'	40 kal-10 'count'
Cit:	kathayati M	kampate A	kālayati M	kalayati M
Pas:	kathyate ⁴	kampyate	kālyate	
Fut:	kathayīṣyati ⁵	kampiṣyate	kalayīṣyati	kalayīṣyati
Cau:	kāthayati	kampayati		kālayati
Des:	cakathayīṣati	cikampiṣate	cikālayīṣati	cikalayīṣati M
Per:	kathayām ā	cakampe	kālayām āsa	kalayām āsa/c
Aor:	acīkathat	akampiṣta	acīkalat ⁵ M	acakalat M
CAo:		acakampat		
Inf:	kathayitum	kampitum		kalayitum
Abs:	kathayitvā	kampitvā		
PPP:	kathita-	kampita-	kālita-	kalita-
FPP:	kathanīya-	kampanīya-		kalanīya-
FPP:		kampya-		

¹/arjita- ²/r̥dhya ³/r̥ddhvā ⁴Abs -kathayya ⁵Pas akāli

	41 kas-1 'move'	42 kārṅkṣ-1 'desire'	43 kās-1/4 'shine'	44 kup-4 'be angry'
Cit:	kasati	kārṅkṣati	kās(y)ate	kupyati
Pas:	kasyate	kārṅkṣyate	kāśyate	kupyate
Fut:	kasiṣyati	kārṅkṣiṣyati	kāśiṣyate	kopiṣyati
Cau:	kāsayati	kārṅkṣayati	kāśayati	kopayati
Des:	cikasiṣati	cikārṅkṣiṣati	cikāśiṣate	cukopiṣati
Per:	cakāsa	cakārṅkṣa	cakāśe	cukopa
Aor:	akāśīt	akārṅkṣīt	akāśiṣṭa	akupat
CAo:	acīkasat			
Inf:	kasitum	kārṅkṣitum F	kāśitum	kupitum ¹
Abs:		kārṅkṣitvā	kāśitvā	kupitvā
PPP:	kas(i)ta-	kārṅkṣita-	kāśita-	kupita-
FPP:	kāsanīya-	kārṅkṣaṇīya-	kāśanīya-	
FPP:				kopya-
	45 kṛ-8 'do'	46 kṛt-6 'cut'	47 kṛś-4 'grow lean'	48 kṛṣ-1/6 'pull'
Cit:	karoti [15]	kṛntati	kṛśyati	karṣati ⁹
Pas:	kriyate ²	kṛtyate		kṛṣyate
Fut:	kariṣyati ³	kartiṣyati ⁵	karśiṣyati	karkṣyati ¹⁰
Cau:	kārayati	kartayati	karśayati	karṣayati
Des:	cikīrṣati	cikartiṣati		cikṛkṣati
Per:	cakāra [8]	cakarta	cakarśa	cakarṣa
Aor:	akārṣīt ⁴ [8]	akṛtat ⁶	akṛśat	akārṅkṣīt ¹¹
CAo:	acīkarat	acakartat		acīkṛśat
Inf:	kartum	kartitum ⁷	karśitum	karṣṭum F ¹²
Abs:	kṛtvā	kartitvā	kṛśitvā ⁸	kṛṣtvā
PPP:	kṛta-	kṛtta-	kṛśita-	kṛṣṭa-
FPP:	karaṇīya-			karṣaṇīya-
FPP:	kārya-	kartya-		kṛṣya-

¹/kopitum ²Abs -kṛtya ³Prec Mid kṛṣiṣṭa ⁴Pas akāri ⁵/kartṣyati
⁶/akartīt; Pas akarti ⁷FPP karttavya- ⁸/karśitvā ⁹/kṛṣati 'plough'
¹⁰/krakṣyati ¹¹/akrārṅkṣīt/akṛkṣat ¹²/kraṣṭum

	49 kṛ-6	50 klp-1	51 kram-1/4	52 krī-9
	'strew'	'be able'	'step'	'buy'
Cit:	kirati	kalpate	krām(y)ati ³	krīṇāti M
Pas:	kīryate		kramyate	krīyate
Fut:	karīṣyati	kalp(i)ṣyate	kramiṣyati ⁴	kreṣyati M
Cau:	kārayati	kalpayati	krāmayati	krāpayati
Des:	cikariṣati	cikalpiṣate	cikramiṣati ⁵	cikrīṣati M
Per:	cakāra [7]	caklpe	cakrāma M	cikāya M
Aor:	akārīt	aklpat ¹	akramūt ⁶	akraiṣīt ⁹ M
CAo:		acīklpat	acikramat	acikrapat
Inf:	karītum	kalp(i)tum F	kramitum ⁷ F	kretum F
Abs:	kīrtvā	klptvā ²	krāntvā ⁸	krītvā
PPP:	kīrṇa-	klpta-	krānta-	krīta-
FPP:		kalpanīya-	kramanīya-	krayanīya-
FPP:	kīrya-	kalpya-	kramya-	krey(y)a-

	53 krīḍ-1	54 krudh-4	55 kruś-1	56 kliś-9
	'play'	'be angry'	'cry out'	'suffer'
Cit:	krīḍati M	krudhyati	kroṣati	kliśnāti
Pas:	krīḍyate	krudhyate	kruṣyate	kliṣyate
Fut:	krīḍiṣyati	krotsyati	krokṣyati	kleṣiṣyati ¹²
Cau:	krīḍayati	krodhayati	kroṣayati	kleṣayati
Des:	cikrīḍiṣati	cukrutsati	cukrukṣati	cikliṣiṣati
Per:	cikrīḍa	cukrodha	cukroṣa	cikleṣa
Aor:	akrīḍīt	akrudhat ¹⁰	akrukṣat ¹¹	akleṣīt ¹³
CAo:	acikrīḍat	acukrudhat	acukruṣat	
Inf:	krīḍitum	kroddhum	kroṣtum F	kleṣitum ¹⁴
Abs:	krīḍitvā	kruddhvā	kruṣtvā	kliṣitvā ¹⁵
PPP:	krīḍita-	kruddha-	kruṣṭa-	kliṣita- ¹⁶
FPP:		krodhanīya-		
FPP:				

¹Mid aklpta/aklpiṣṭa ²/kalpitvā ³Mid kramate ⁴Mid kramṣyate
⁵Int caṅkramyate ⁶Mid akramsta ⁷/krāntum ⁸/kramitvā
⁹Pas akrāyi ¹⁰Pas akrodhi ¹¹Pas akroṣi ¹²/kleṣyati ¹³/akliṣṭat
¹⁴/kleṣtum ¹⁵/kliṣtvā ¹⁶/kliṣṭa-

	57 kṣaṇ-8 'wound'	58 kṣam-1/4 'endure'	59 kṣar-1 'flow'	60 kṣal-10 'wash'
Cit:	kṣaṇoti M	kṣamati ³ M	kṣarati M	kṣālayati
Pas:	kṣaṇyate	kṣamyate		kṣālyate
Fut:	kṣaṇiṣyati	kṣaṃsiyati ⁴ M	kṣariṣyati	kṣālayiṣyati
Cau:	kṣāṇayati	kṣamayati ⁵	kṣārayati	
Des:	cikṣaṇiṣati	cikṣaṃsati M	cikṣariṣati	cikṣālayiṣati
Per:	cakṣāṇa M	cakṣāma M	cakṣāra	kṣālayāṃ āsa
Aor:	akṣaṇīt ¹	akṣamat ⁶	akṣārīt	acikṣalat
CAo:		acikṣamat		
Inf:	kṣantum ²	kṣantum ⁷ F	kṣaritam	kṣālayitum
Abs:	kṣa(ṇi)tvā	kṣāntvā ⁸		kṣālayitvā
PPP:	kṣata-	kṣānta- ⁹	kṣarita-	kṣālita-
FPP:		kṣamaṇīya-		
FPP:		kṣāmya-		kṣālya-
	61 kṣi-5/9 'destroy'	62 kṣip-6/4 'throw'	63 kṣud-7 'shatter'	64 kṣudh-4 'hunger'
Cit:	kṣiṇoti ¹⁰	kṣip(y)ati M	kṣuṇatti ¹⁴ M	kṣudhyati
Pas:	kṣīyate	kṣipyate	kṣudyate	kṣudhyate
Fut:	kṣeṣyati	kṣepsyati	ksotsyati ¹⁵	kṣotsyati
Cau:	kṣapayati ¹¹	kṣepayati	kṣodayati	kṣodhayati
Des:	cikṣiṣati	cikṣipsati	cukṣutsati	cukṣutsati
Per:	cikṣāya	cikṣepa M	cukṣoda M	cukṣodha
Aor:	akṣaiṣīt	akṣaiṣīt ¹³ M	akṣudat ¹⁶	akṣudhat ¹⁸
CAo:	acikṣayat	acikṣipāt		acukṣudhat
Inf:	kṣetum	kṣeptum F	kṣodum ¹⁷	kṣodhitum ¹⁹
Abs:	kṣitvā	kṣiptvā	kṣutvā	kṣudhitvā ²⁰
PPP:	kṣita- ¹²	kṣipta-	kṣuṇṇa-	kṣudhita-
FPP:				
FPP:	kṣay(y)a-	kṣepya-	kṣodya-	

¹Mid akṣaṇiṣṭa/akṣata ²/kṣaṇitum ³/kṣāmyati ⁴/kṣamiṣyati

⁵Mid kṣamayate ⁶Mid akṣamiṣṭa/akṣamsta ⁷/kṣamitum F

⁸/kṣamitvā ⁹/kṣamita- ¹⁰/kṣiṇāti/kṣayati ¹¹/kṣāyayati ¹²/kṣiṇa-

¹³Pas akṣepi ¹⁴Pl kṣundanti ¹⁵Prec Mid kṣutsiṣṭa ¹⁶/akṣautsīt;

¹⁷Mid akṣutta ¹⁸Peri Fut kṣottā ¹⁹Pas akṣodhi ²⁰Peri Fut kṣoddhā

²⁰/kṣodhitvā

	65 khaṇḍ-10 'break'	66 khaṇ-1 'dig'	67 khād-1 'eat'	68 khid-6/7 'afflict'
Cit:	khaṇḍayati	khanati M	khādati M	khindati ³
Pas:		khanyate ¹	khādyate	khidyate
Fut:		khaṇiṣyati	khādiṣyati	khetsyati
Cau:		khānayati	khādayati	khedayati
Des:	cikhaṇḍayiṣati	cikhaṇiṣati	cikhādiṣati	cikhitsati
Per:		cakhāna M	cakhāda	cikheda M
Aor:	acakhaṇḍat	akhānīt M	akhādīt	akhaitsīt M
CAo:				
Inf:		khanitum	khāditum F	khettum ⁴
Abs:		khātvā ²	khāditvā	khittvā
PPP:	khaṇḍita-	khāta-	khādita-	khinna-
FPP:		khananīya-	khādanīya-	
FPP:		khānya-	khādyā-	
	69 khyā-2 'be known'	70 gaṇ-10 'count'	71 gad-1 'speak'	72 gam-1 'go'
Cit:	khyāti	gaṇayati M	gadati	gacchati M
Pas:	khyāyate	gaṇyate ⁶	gadyate	gamyate ⁸
Fut:	khyāsyati	gaṇayiṣyati	gadiṣyati	gamiṣyati
Cau:	khyāpayati		gādayati	gamayati
Des:	cikhyāṣati	jigaṇayiṣati	jigadiṣati	jigamiṣati
Per:	cakhyau M	gaṇayām ā/c	jagāda	jagāma
Aor:	akhyat ⁵	ajīgaṇat ⁷ M	agādīt	agamat ⁹
CAo:			ajīgadat	ajīgamat
Inf:	khyātum F	gaṇayitum	gaditum	gantum F
Abs:	khyātvā	gaṇayitvā	gaditvā	gatvā
PPP:	khyāta-	gaṇita-	gadita-	gata-
FPP:		gaṇanīya-		gamanīya-
FPP:	kheya-		gadya-	gamyā-

¹/khāyate ²/khanitvā ³Mid khidyate/khintte ⁴FPP kheditavya-
⁵Pas akhyāyi ⁶Abs -gaṇayya ⁷/ajagaṇat ⁸Abs -gamyā/-gatyā
⁹Pas agāmi

	73 garj-1 'roar'	74 garh-1 'blame'	75 gal-1 'fall'	76 gā-2 'go'
Cit:	garjati	garhate A	galati	gāti ³ M
Pas:	garjyate	garhyate	galyate	gāyate
Fut:	garjiṣyati	garhiṣyate	galiṣyati	gāsyate
Cau:	garjayati	garhayati	gālayati	gāpayati
Des:	jigarjiṣati	jigarhiṣate	jigaliṣati	jigāsati
Per:	jagarja	jagarhe A ¹	jagāla	jage
Aor:	agarjīt	agarhiṣta	agālīt ²	agāt ⁴
CAo:		ajagarhat	ajīgalat	ajīgapat
Inf:	garjitum	garhitum F	galitum	gātum
Abs:	garjītvā	garhitvā		
PPP:	garjita-	garhita-	galita-	
FPP:		garhaṇīya-		
FPP:		garhya-		

	77 gāh-1 'plunge'	78 gu-1 'proclaim'	79 gup-1 'guard'	80 guh-1 'conceal'
Cit:	gāhate A	gavate	gopāyati	gūhati M
Pas:	gāhyate		gupyate	guhyate
Fut:	gāhiṣyate ⁵	goṣyate	gopiṣyati ¹⁰	gūhiṣyati ¹²
Cau:	gāhayati	gāvayati	gopayati	gūhayati
Des:	jigāhiṣate	jugūṣate	jugopiṣati M	jughuṣati
Per:	jagāhe	juguve	jugopa	jugūha ¹³
Aor:	agāhiṣta ⁶	agoṣta	agaupsīt	agūhīt ¹⁴ M
CAo:	ajīgahat	ajagavat	ajūgupat	ajūguhat
Inf:	gāhitum ⁷	gotum	gop(i)tum F	goḍhum F
Abs:	gāhitvā ⁸		guptvā ¹¹	gūḍhvā
PPP:	gāhita- ⁹		gup(i)ta-	gūḍha-
FPP:	gāhanīya-		gopanīya-	
FPP:	gāhya-		gopya-	guhya-

¹Act jagarha ²Pas agāli ³/jigāti; Mid gate ⁴Mid agāsta; Pas agāyi
⁵/ghakṣyate ⁶/agāḍha ⁷/gāḍhum ⁸/gāḍhvā ⁹/gāḍha-
¹⁰/gopsyati ¹¹/gopitvā ¹²/ghokṣyati M ¹³Mid juguhe
¹⁴/aghukṣat M

	81 gr̥dh-4 'covet'	82 gr̥-6 'swallow'	83 gr̥-9 'invoke'	84 gai-1 'sing'
Cit:	gr̥dhyati	girati ² M	gr̥nāti M	gāyati
Pas:		gīryate	-- ⁴	gīyate ⁵
Fut:	gardhiṣyati	garīṣyati	garīṣyati	gāsyati
Cau:	gardhayati	gārayati	gārayati	gāpayati
Des:	jigardhiṣati	jigariṣati	jigarīṣati	jigāsati
Per:	jagardha	jagāra	jagāra	jagau
Aor:	agr̥dhat	agārīt ³	agārīt	agāsīt ⁶
CAo:	ajīgardhat		ajīgarat	ajīgapat
Inf:	gardhitum	garītum	garītum	gātum F
Abs:	gardhitvā ¹			gītivā
PPP:	gr̥ddha-	gīrṇa-	gīrṇa-	gīta-
FPP:				gānīya-
FPP:	gr̥dhya-			geya-
	85 gopā-1 'guard'	86 granth-9/1 'compose'	87 gras-1 'swallow'	88 grah-9 'seize'
Cit:	gopāyati	grathnāti ⁷	grasati M	gr̥hṇāti M
Pas:	gopāyyate	grathyate	grasyate	gr̥hyate
Fut:	gopāyīṣyati	granthiṣyati	grasiṣyate	grahīṣyati
Cau:	gopāyayati	granthayati	grāsayati	grāhayati
Des:	jugopāyīṣati	jigranthiṣati	jigrasiṣate	jighr̥kṣati
Per:	gopāyām āsa	jagrantha	jagrase	jagrāha M
Aor:	agopāyīt	agranthīt ⁸	agrasīt M	agrahīt ¹⁰
CAo:		ajagranthat		ajigrahat
Inf:	gopāyitum	granthitum ⁹	grasitum	grahītum
Abs:	gopāyitvā	gra(n)thitvā	gras(i)tvā	gr̥hītivā
PPP:	gopāyita-	grathita-	grasta-	gr̥hīta-
FPP:	gopanīya-	granthanīya-		grahanīya-
FPP:		grathya-	grasya-	grāhya-

¹/gr̥ddhvā ²/gilati, and similarly throughout ³Pas agāri

⁴Abs -gīrya ⁵Abs -gāya; Prec Act geyāt ⁶Pas agāyi ⁷/granthati

⁸Pas agranthi ⁹FPP grathitavya- ¹⁰Mid agrahīṣta; Pas agrāhi

	89 ghuṣ-1 'sound'	90 ghr-1/3 'sprinkle'	91 ghrā-1 'smell'	92 cakṣ-2 'tell'
Cit:	ghoṣati	gharati ³	jighrati	caṣṭe ⁷
Pas:	ghuṣyate		ghrāyate ⁴	cakṣyate
Fut:	ghoṣiṣyati	ghariṣyate	ghrāsyati	— ⁸
Cau:	ghoṣayati	ghārayati	ghrāpayati	cakṣayati
Des:	jughoṣiṣati		jighrāsati	
Per:	jughoṣa	jaghāra	jaghrau	cacakṣe ⁹
Aor:	aghoṣit ¹	aghār(ṣ)īt	aghrāt ⁵	
CAo:	ajūghuṣat	ajīgharat	ajighrapat	
Inf:	ghoṣitum	ghartum	ghrātum F	caṣṭum
Abs:			jighritvā	
PPP:	ghuṣita- ²	ghrta-	ghrāta- ⁶	
FPP:	ghoṣañīya-			
FPP:	ghuṣya-		ghreya-	cakṣya-
	93 cam-1 'sip'	94 car-1 'go'	95 carv-1 'chew'	96 cal-1 'move'
Cit:	camati ¹⁰	carati	carvati	calati
Pas:	— ¹¹	caryate	carvyate	calyate
Fut:	camīṣyati	carīṣyati		caliṣyati
Cau:	cāmayati	cārayati	carvayati	cālayati
Des:	cicamiṣati	cicar(i)ṣati		cicaliṣati
Per:	cacāma	cacāra	cacarva	cacāla
Aor:	acamīt ¹²	acārīt ¹³	acarvīt	acālīt
CAo:	acīcamat	acīcarat	acacarvat	acīcalat
Inf:	camitum	car(i)tum F	carvitum	calitum F
Abs:		car(i)tvā		calitvā
PPP:	cānta-	carita-	cūrṇa-	calita-
FPP:		cārañīya-		
FPP:		cārya-	carvyā-	cālya-

¹/aghuṣat ²/ghuṣta-/ghoṣita- ³/jigharti [7] ⁴Prec Act ghrāyāt/ghreyāt ⁵/aghrāsīt; Pas aghrāyi ⁶/ghrāṇa- ⁷Pl cakṣate
⁸This and other missing forms from khyā (69). ⁹/cakṣau M ¹⁰All forms only with prefix ā-. ¹¹Abs -camya ¹²Pas acami ¹³Pas acāri

	97 ci-5 'gather'	98 cit-1 'consider'	99 cint-10 'think'	100 cud-10 'impel'
Cit:	cinoti M	cetati	cintayati M	codayati M
Pas:	cīyate ¹	cityate	cintyate	codyate
Fut:	ceṣyati M	cetiṣyati	cintayiṣyati	codayiṣyati
Cau:	cāyayati	cetayati		
Des:	cicīṣati M	cicetiṣati		cucodayiṣati
Per:	cikāya ² M	ciceta	cintayām ā/c	codayām ā/c
Aor:	acaiṣīt ³ M	acetīt	acīcintat ⁶ M	acūcudat
CAo:		acīcitāt		
Inf:	cetum ⁴	cetitum	cintayitum F	codayitum F
Abs:	citvā	cetitvā ⁵	cintayitvā	
PPP:	cita-	citta-	cintita-	codita-
FPP:	cayanīya-		cintanīya-	codanīya-
FPP:	ceya-	cetya-	cintya-	codya-
	101 cur-10 'steal'	102 cṛt-6 'fasten'	103 ceṣṭ-1 'act'	104 cyu-1 'fall'
Cit:	corayati M	cṛ(n)tati	ceṣṭati M	cyavate A
Pas:	coryate	cṛtyate	ceṣṭyate	
Fut:	corayiṣyati		ceṣṭiṣyate	cyoṣyate
Cau:		cartayati	ceṣṭayati	cyāvayati
Des:	cucorayiṣati	ci cartiṣati	ciceṣṭiṣate	cucyūṣate
Per:	corayām ā/c	cacarta	ciceṣṭa M	cucyuve
Aor:	acūcurat ⁷	acartīt	aceṣṭīt M	acyoṣṭa
CAo:			aciceṣṭat	
Inf:	corayitum F	cartitum	ceṣṭitum F	cyavitum ⁸
Abs:	corayitvā		ceṣṭitvā	
PPP:	corita-	cṛtta-	ceṣṭita-	cyuta-
FPP:	coranīya-			
FPP:	corya-			

¹Abs -cīya/-citya ²/cicāya M ³Pas acāyi ⁴FPP cayitavya- ⁵/cītitvā
⁶Pas acinti ⁷Pas acori ⁸Peri Fut cyotā

	105 chad-10 'cover'	106 chid-7 'cut'	107 jan-4 'be born'	108 jalp-1 'murmur'
Cit:	chādayati M	chinatti ² M	jāyate	jalpati
Pas:	chādyate	chidyate	janyate	jalpyate
Fut:	chādayiṣyati	chetsyati M	janiṣyate	jalpiṣyati
Cau:		chedayati	janayati	jalpayati
Des:	cicchādayiṣati	cicchitsati M	jijaniṣate	jijalpiṣati
Per:	chādayām ā/c	ciccheda M	jajñe	jajalpa
Aor:	acicchadat M	acchidat ³	ajaniṣṭa	ajalpīt
CAo:		acicchidat	ajījanat	
Inf:	chādayitum F	chettum F	janitum F	jalpitem
Abs:	chādayitvā	chittvā	janitvā	jalpitvā
PPP:	chādita- ¹	chinna-	jāta-	jalpita-
FPP:		chedanīya-		
FPP:	chādya-	chedya-	janya-	jalpya-

	109 jāgr-2 'wake'	110 ji-1 'conquer'	111 jinv-1 'hasten'	112 jīv-1 'live'
Cit:	jāgarti [7]	jayati M	jinvati	jīvati M
Pas:	jāgaryate	jīyate ⁷		jīvyate
Fut:	jāgariṣyati	jeṣyati ⁸ M	jinvīṣyati	jīviṣyati M
Cau:	jāgarayati	jāpayati	jinvayati	jīvayati
Des:	jijāgariṣati	jigīṣati ⁹		jijīviṣati
Per:	jajāgāra ⁴	jigāya	jijinva	jijīva M
Aor:	ajāgarīt ⁵	ajaiṣīt M	ajinvīt	ajīvīt
CAo:		ajījapat		ajījivat
Inf:	jāgaritum ⁶	jetum F	jinvitum	jīvitum F
Abs:		jitvā		jīvitvā
PPP:	jāgarita-	jita-	jinvita-	jīvita-
FPP:				jīvanīya-
FPP:		jeya-		jīvyā-

¹/channa- ²Pl chindanti ³/acchaitṣīt M ⁴/jāgārām āsa⁵Pas ajāgāri ⁶FPP jāgārtavya- ⁷Abs -jitya ⁸/jayiṣyati ⁹Int jeṣyate

	113 juṣ-6 'relish'	114 jṛ-4 'decay'	115 jñā-9 'know'	116 jyā-9 'overpower'
Cit:	juṣate A	jīryati M	jānāti M	jināti
Pas:	juṣyate	jīryate	jñāyate	jīyate ³
Fut:	joṣiṣyate	jarīṣyati	jñāsyati	jyāsyati
Cau:	joṣayati	jarayati	jñāpayati	jyāpayati
Des:	jujoṣiṣate	jijīrṣati	jijñāṣati	jijyāṣati
Per:	jujuṣe	jajāra	jajñau M	jijyau
Aor:	ajjoṣiṣta	ajārīt ¹	ajñāṣīt ²	ajyāṣīt ⁴
CAo:	ajūjuṣat		ajijñapat	
Inf:	joṣitum	jarītum	jñātum F	jyātum
Abs:		jaritvā	jñātvā	jītvā
PPP:	juṣta-	jīrṇa-	jñāta-	jīna ⁵
FPP:				
FPP:	joṣya-		jñeya-	
	117 jval-1 'blaze'	118 ḍhauk-1 'approach'	119 takṣ-1/5 'hew'	120 tad-10 'hit'
Cit:	jvalati M	ḍhaukate	takṣati ⁶ M	tādayati M
Pas:	jvalyate	ḍhaukyate	takṣyate	tādyate
Fut:	jvaliṣyati	ḍhaukiṣyate	takṣ(iṣ)yati	tādayiṣyati
Cau:	jvālayati	ḍhaukayati	takṣayati	
Des:	jijvaliṣati	ḍuḍhaukiṣate	titakṣ(iṣ)ati	
Per:	jajvāla	ḍuḍhauke	tatakṣa	tādayām ā/c
Aor:	ajvālīt	aḍhaukiṣta	ataksīt	atītadāt M
CAo:		aḍuḍhaukat	atatakṣat	
Inf:	jvalitum	ḍhaukitum	takṣitum	tādayitum
Abs:			takṣitvā ⁷	tādayitvā
PPP:	jvalita-	ḍhaukita-	taṣta-	tādita-
FPP:				tādanīya-
FPP:			takṣya-	tādyā-

¹/ajarat ²Mid ajñāsta; Pas ajñāyi ³Abs -jyāya ⁴Pas ajyāyi ⁵/jita-
⁶/takṣnoti ⁷/taṣtvā

	121 tan-8 'stretch'	122 tap-1 'burn'	123 tam-4 'faint'	124 tark-10 'infer'
Cit:	tanoti M	tapati M	tāmyati	tarkayati
Pas:	tanyate ¹	tapyate		tarkyate
Fut:	taniṣyati ²	tapsyati ⁴	tamiṣyati	tarkayiṣyati
Cau:	tānayati	tāpayati	tamayati	
Des:	titaniṣati	titapsati		
Per:	tatāna M	tatāpa M	tatāma	tarkayām ā/c
Aor:	atānīt ³ M	atāpsīt M	atamat ⁵	atatarkat M
CAo:	atītanat	atītapat		
Inf:	tan(i)tum	taptum F	tamitum	tarkayitum
Abs:	ta(ni)tvā	taptvā	tamitvā ⁶	tarkayitvā
PPP:	tata-	tap(i)ta-	tānta-	tarkita-
FPP:				tarkaṇīya-
FPP:	tanya-	tapyā-		
	125 tij-10 'sharpen'	126 tud-6 'hit'	127 tur-6/3 'hasten'	128 tul-10 'weigh'
Cit:	tejayati	tudati M	turati ⁹ M	tolayati M
Pas:		tudyate		tolyate
Fut:		totsyate		tolayiṣyati
Cau:		todayati		
Des:		tututsati		
Per:	tejayām āsa	tutoda M		tolayām ā/c
Aor:	atītijat M	atautsīt ⁷ M	atorīt	atūtulat M
CAo:		atūtudat		
Inf:	tejayitum	toditum ⁸	toritum	tolayitum
Abs:		tuttvā		tolayitvā
PPP:	tejita-	tunna-	tūrṇa-	tolita-
FPP:				
FPP:		todya-	turya-	tulya-

¹/tāyate; Abs -tatya/-tāya ²Mid tamṣyate ³Pas atāni ⁴/tapiṣyati
⁵Pas atāmi ⁶/tantvā ⁷Pas atodi ⁸Peri Fut tottā ⁹/tutorti

	129 tuṣ-4 'be satisfied'	130 tṛd-7 'split'	131 tṛp-4 'be satisfied'	132 tṛṣ-4 'thirst'
Cit:	tuṣyati	tṛṇatti ² M	tṛpyati	tṛṣyati
Pas:	tuṣyate	tṛdyate	tṛpyate	-- ⁹
Fut:	tokṣyati	tardiṣyati ³	tarpiṣyati ⁶	tarṣiṣyati
Cau:	toṣayati	tardayati	tarpayati	tarṣayati
Des:	tutukṣati	titardiṣati	titarpiṣati	titarṣiṣati
Per:	tutoṣa	tatarda M	tatarpa	tatarṣa
Aor:	atuṣat ¹	atrṛdat ⁴	atrṛpat ⁷	atrṛṣat
CAo:	atūtusat		atatarpāt	atītṛṣat
Inf:	toṣtum F	tarditum	tarp(i)tum ⁸	tarṣitum
Abs:	tuṣtvā	tarditvā ⁵	tṛptvā	tṛṣitvā ¹⁰
PPP:	tuṣta-	tṛṇna-	tṛpta-	tṛṣta-
FPP:	toṣaṇīya-		tarpaṇīya-	
FPP:	toṣya-			
	133 tṛ-1 'cross over'	134 tyaj-1 'leave'	135 tras-1/4 'tremble'	136 trā-2 ¹⁵ 'rescue'
Cit:	tarati	tyajati	tras(y)ati	trāti ¹⁶
Pas:	tīryate	tyajyate	trasyate	trāyate
Fut:	tariṣyati	tyakṣyati ¹²	trasiṣyati	trāsyate
Cau:	tārayati	tyājayati	trāsayati	trāpayati
Des:	titirṣati	tityakṣati	titrasiṣati	titrāsate
Per:	tatāra	tatyāja	tatrāsa	tatre
Aor:	atār(ṣ)īt ¹¹	atyākṣīt ¹³	atrāsīt ¹⁴ [6]	atrāsta ¹⁷
CAo:	atītārat	atityajat	atitrasat	atitrapāt
Inf:	tar(ī)tum F	tyaktum F	trasitum	trātum F
Abs:	tīrtvā	tyaktvā	trasitvā	trātvā
PPP:	tīrṇa-	tyakta-	trasta-	trāta- ¹⁸
FPP:	tāraṇīya-		trasaṇīya-	
FPP:	tārya-	tyajya-		

¹Pas atoṣi ²Pl tṛndanti ³/tartsyati ⁴/atardīt ⁵/tṛtvā⁶/tarpsyati/trapsyati ⁷/atarpīt/atrāpsīt/atārpsīt ⁸/traptum⁹Prec Act tṛṣyāt ¹⁰/tarṣitvā ¹¹Pas atāri ¹²/tyajiṣyati ¹³Pas atyāji¹⁴Pas atrāsi ¹⁵/trai-4 ¹⁶Mid trāyate ¹⁷Pas atrāyi ¹⁸/trāna-

	137 tvar-1 'hasten'	138 da(m)ś-1 'bite'	139 dakṣ-1 'be able'	140 daṇḍ-10 'punish'
Cit:	tvarate A	da(m)śati	dakṣati M	daṇḍayati M
Pas:	tvaryate	daśyate		daṇḍyate
Fut:	tvariṣyate	dañkṣyati	dakṣiṣyate	daṇḍayiṣyati
Cau:	tvārayati	daṁśayati	dakṣayati	
Des:	titvariṣate	dida(n)kṣati		
Per:	tatvare	dadamśa	dadakṣe	daṇḍayām ā/c
Aor:	atvariṣṭa	adāñkṣīt ² [3]	adakṣiṣṭa	adadaṇḍat M
CAO:	atatvarat		adadakṣat	
Inf:	tvaritum	daṁṣtum	dakṣitum	daṇḍayitum
Abs:	tvaritvā	da(m)ṣtvā		daṇḍayitvā
PPP:	tvarita- ¹	daṣṭa-		daṇḍita-
FPP:	tvaraṇīya-			daṇḍanīya-
FPP:				
	141 dam-4 'tame'	142 dambh-1 ⁶ 'deceive'	143 day-1 'pity'	144 das-4 'lack'
Cit:	dāmyati	dabhati ⁷	dayate	dasyati
Pas:	damyate	dabhyate		
Fut:	damiṣyati	dambhiṣyati	dayiṣyate	dāsiṣyati
Cau:	damayati	dambhayati		dāsayati
Des:	didamiṣati	didambhiṣati	didayiṣate	
Per:	dadāma	dadambha ⁸	dayām c	dadāsa
Aor:	adamīt ³	adabhat ⁹	adayiṣṭa	adasat
CAO:	adīdamat	adadambhat		
Inf:	damitum	dambhitum ¹⁰	dayitum	dāsitum
Abs:	damitvā ⁴	dambhitvā ¹¹		
PPP:	damita- ⁵	dabdha-	dayita-	dasta-
FPP:				
FPP:	damya-	dābhya-		dasya-

¹/tūrṇa- ²Pas adamśi ³/adamat; Pas adāmi ⁴/dāntvā ⁵/danta-
⁶/-5 ⁷/dabhnoti ⁸/dadābha ⁹/adambhīt ¹⁰/dabdhum
¹¹/dabdhvā

	145 dah-1 'burn'	146 dā-3 'give'	147 dā-2 'cut'	148 div-4 'play'
Cit:	dahati M	dadāu M [16]	dāti	dīvyati
Pas:	dahyate	dīyate ³	dīyate ⁵	dīvyate
Fut:	dhakṣyati ¹	dāsyati	dāsyati	deviṣyati
Cau:	dāhayati	dāpayati	dāpayati	devayati
Des:	didhakṣati	ditsati	ditsati	dideviṣati
Per:	dadāha	dadau M	dadau M	dideva
Aor:	adhākṣīt [4] ²	adāt ⁴ M	adāt ⁶ M	adevīt
CAo:	adīdahat			adīdivat
Inf:	dagdhum F	dātum F	dātum F	devitum F
Abs:	dagdhvā	dattvā	dattvā	dyūtvā ⁷
PPP:	dagdha-	datta-	dita-	dyūta- ⁸
FPP:		dānīya-	dānīya-	
FPP:	dāhya-	deya-	deya-	
	149 div-1 'lament'	150 diś-6 'show'	151 dih-2 'smear'	152 dikṣ-1 'consecrate'
Cit:	devati	diśati M	degdhi ¹⁰ M	dikṣate
Pas:		diśyate	dihyate	dikṣyate
Fut:	deviṣyati	dekṣyati ⁹	dhekṣyati	dikṣiṣyate
Cau:	devayati	deśayati	dehayati	dikṣayati
Des:		didikṣati	didhikṣati	didīkṣ(iṣ)ate
Per:	dideva	dideśa M	dideha M	didīkṣe
Aor:	adevīt M	adikṣat M	adhikṣat M	adīkṣiṣṭa
CAo:	adīdivat	adīdiśat	adīdihat	adidīkṣat
Inf:	devitum	deṣṭum F	degdhum	dīkṣitum
Abs:		diṣṭvā	digdhwā	dīkṣitvā
PPP:	dyūna-	diṣṭa-	digdha-	dīkṣita-
FPP:		deśya-	dehya-	

¹/dahiṣyati ²Mid adagdha ³Abs -dāya; Prec Act deyāt ⁴Pas adāyi
⁵Abs -dāya; Prec Act dāyāt ⁶/adāsīt ⁷/devitvā ⁸/dyūna-
⁹Prec Mid dikṣiṣṭa ¹⁰Pl dihanti, like [24]

	153 dīp-4 'blaze'	154 du-5 'suffer'	155 dul-10 'swing'	156 duṣ-4 'spoil'
Cit:	dīpyate A	dunoti	dolayati	duṣyati
Pas:	dīpyate	dūyate		duṣyate
Fut:	dīpiṣyate	doṣyati		dokṣyati
Cau:	dīpayati	dāvayati		doṣayati
Des:	didīpiṣate	dudūṣati	dudolayiṣati	dudukṣati
Per:	didīpe	dudāva	dolayām āsa	dudoṣa
Aor:	adīpiṣta	adoṣit ¹	adūdulat	adoṣit ³
CAo:	adīdipat			adūduṣat
Inf:	dīpitum	dotum	dolayitum	doṣtum
Abs:	dīptvā			duṣtvā
PPP:	dīpta-	duta- ²	dolita-	duṣta-
FPP:				dūṣya-
FPP:				
	157 duh-2 'milk'	158 dṛ-6 'heed'	159 dṛp-4 'be proud'	160 dṛś-1 'see'
Cit:	dogdhi [24]	driyate	dṛpyati	paśyati ¹⁰
Pas:	duhyate	driyate ⁵	dṛpyate	dṛṣyate
Fut:	dhokṣyati	dariṣyate	darpiṣyati ⁶	drakṣyati
Cau:	dohayati	dārayati	darpayati	darśayati
Des:	dudhukṣati	didariṣate	didarpiṣati	didrṁkṣate ¹¹
Per:	dudoha M	dadre	dadarpa	dadarśa M
Aor:	adhukṣat ⁴	adrta	adrpat ⁷	adrākṣit [4] ¹²
CAo:	adūduhat	adīdarat	adīdṛpat	adīdṛṣat
Inf:	dogdhum F	dartum	darp(i)tum ⁸	draṣtum F
Abs:	dugdhvā	dṛtvā	darpitvā ⁹	dṛṣtvā
PPP:	dugdha-	dṛta-	dṛpta-	dṛṣta-
FPP:		daraṇīya-		darśanīya-
FPP:	dohya-			dṛṣya-

¹/adauṣit ²/dūna- ³/aduṣat ⁴Mid adhukṣata/adugdha

⁵Abs -dṛtya ⁶/darpsyati/dṛapsyati ⁷/adarpit/adārpsit/adrāpsit

⁸/draptum ⁹/dṛptvā ¹⁰from paś (200) ¹¹Int darīdṛṣyate

¹²/adarṣat; Mid adrṣta

	161 dr̥(m)h-1 'establish'	162 dṛ-9 'tear'	163 dyut-1 'gleam'	164 drā-2 'run'
Cit:	dr̥mhati M	dṛṇāti	dyotate	drāti
Pas:		dīryate	dyutyate	drāyate
Fut:	dr̥mhiṣyati	darīṣyati	dyotiṣyate	drāsyati
Cau:	dr̥mhayati	dārayati	dyotayati	drāpayati
Des:	didr̥mhiṣati	didarīṣati	didyutiṣate	didrāsati
Per:	dadr̥mha	dadāra	didyute	dadrau
Aor:	adr̥mhīt	adārīt	adyutat ²	adrāsīt
CAO:		adadarat	adudyutat	adidrapat
Inf:	dr̥mhitum	darītum	dyotitum	drātum
Abs:		dīrtvā	dyutitvā	
PPP:	dṛdha- ¹	dīrṇa-	dyut(i)ta-	drāṇa-
FPP:		daraṇīya-		
FPP:			dyotyā-	
	165 dru-1 'run'	166 dru-4 'offend'	167 dviṣ-2 'hate'	168 dhā-3 'put'
Cit:	dravati M	druhyati M	dveṣti [9]	dadhāti M [16]
Pas:	drūyate ³	druhyate	dviṣyate	dhīyate ¹⁰
Fut:	droṣyati	drohiṣyati ⁵	dveṣyati	dhāsyati
Cau:	drāvayati	drohayati	dveṣayati	dhāpayati
Des:	dudrūṣati ⁴	dudruhiṣati	didvikṣati ⁹	dhitsati ¹¹
Per:	dudrāva	dudroha	didveṣa M	dadhau M
Aor:	adudruvat	adruhat	advikṣat M	adhāt M
CAO:		adudruhat	adidviṣat	adīdhapat
Inf:	drotum	drogdhum ⁶ F	dveṣtum	dhātum F
Abs:	drutvā	drugdhvā ⁷	dviṣtvā	(d)hitvā
PPP:	druta-	drugdha- ⁸	dviṣta-	hita-
FPP:			dveṣaṇīya-	dhānīya-
FPP:		druhya-	dveṣya-	dheya-

¹/dr̥(m)hita- ²Mid adyotiṣta ³Abs -drutya ⁴Int dodrūyate
⁵/dhrokṣyati ⁶/drohitum/droḍhum ⁷/druhitvā/drohitvā/drudhvā
⁸/drūdha- ⁹Int dedviṣyate ¹⁰Abs -dhāya; Prec Act dheyāt
¹¹Int dedhīyate

	169 dhāv-1 'rinse'	170 dhu-5 'shake'	171 dhṛ-1 'bear'	172 dhṛṣ-5 'dare'
Cit:	dhāvati M	dhunoti M	dharati M	dhṛṣnoti
Pas:	dhāvyaṭe	dhūyaṭe	dhriyaṭe ⁷	— ⁹
Fut:	dhāviṣyati	dhoṣyati ³	dharīṣyati	dharṣiṣyati
Cau:	dhāvayati	dhāvayati	dhārayati	dharṣayati
Des:	didhāviṣati	dudhūṣati	didharīṣati	didharṣiṣati
Per:	dadhāva M	dudhāva M	dadhāra M	dadharṣa
Aor:	adhāvīt M	adhauṣīt ⁴ M	adhārṣīt ⁸	adhṛṣat ¹⁰
CAo:	adīdhavat		adīdharat	adīdṛṣat
Inf:	dhāvitum	dhavitum ⁵ F	dhartum	dharṣitum
Abs:	dhāvitvā ¹	dhūtvā	dhṛtvā	
PPP:	dhāvita- ²	dhūta- ⁶	dhṛta-	dhṛṣta- ¹¹
FPP:			dhāraṇīya-	dharṣaṇīya-
FPP:			dhārya-	
	173 dhe-1 'suck'	174 dhmā-1 'blow'	175 dhyai-1/2 'ponder'	176 dhraj-1 'advance'
Cit:	dhayati	dhamati	dhyā(ya)ti M	dhra(ñ)jati
Pas:	dhīyaṭe ¹²	dhmāyaṭe	dhyāyaṭe	
Fut:	dhāsyati	dhamiṣyati ¹³	dhyāsyati	
Cau:	dhāpayati	dhmāpayati	dhyāpayati	
Des:	dhitsati	didhmāsati	didhyāsati ¹⁵	
Per:	dadhau	dadhmau	dadhyau	dadhrāja ¹⁶
Aor:	adhā(sī)t	adhmāsīt	adhyāsīt	adhrājīt ¹⁷
CAo:	adīdhapat	adidhmapat	adidhyapat	
Inf:	dhātum	dhmātum F	dhyātum F	
Abs:	dhūtvā		dhyātvā	
PPP:	dhūta-	dhamita- ¹⁴	dhyāta-	
FPP:		dhmānīya-		
FPP:			dhyeya-	

¹/dhautvā ²/dhauta- ³/dhaviṣyati ⁴/adhāvīt M ⁵/dhotum
⁶/dhūna- ⁷Abs -dhṛtya ⁸Mid adhrta ⁹Abs -dhṛṣya ¹⁰/adharṣīt
¹¹/dharṣita- ¹²Prec Act dheyāt ¹³/dhmāsyati ¹⁴/dhmāta-
¹⁵Int dādhyāyaṭe ¹⁶/dadhrañja ¹⁷/adhrājīt

	177 dhvaṃs-1 'perish'	178 dhvan-1 'resound'	179 dhvṛ-1 'bend'	180 nakṣ-1 'attain'
Cit:	dhvaṃsati M	dhvanati	dhvarati	nakṣati M
Pas:	dhvasyate	dhvanyate		
Fut:	dhvaṃsiṣyate	dhvaniṣyati	dhvariṣyati	nakṣiṣyati
Cau:	dhvaṃsayati	dhvānayati	dhvārayati	
Des:	didhvaṃsiṣate	didhvaniṣati	dudhūrṣati	
Per:	dadhvaṃsa M	dadhvāna	dadhvāra	nanakṣa M
Aor:	adhvasat M ¹	adhvānīt	adhvārṣīt	anakṣīt
CAo:		adidhvanat		
Inf:	dhvaṃsitum	dhvanitum	dhvartum F	nakṣitum
Abs:	dhvastvā ²	dhvanitvā		
PPP:	dhvasta-	dhvanita- ³	dhūrta-	
FPP:				
FPP:		dhvanya-		nakṣya-
	181 nad-1 'roar'	182 nand-1 'rejoice'	183 nabh-1 'burst'	184 namati-1 'bow'
Cit:	nadati	nandati M	nabhate	namati M
Pas:	nadyate	nandyate		namyate
Fut:	nadiṣyati	nandiṣyati		naṃsyati ⁵
Cau:	nādayati	nandayati	nabhayati	nāmayati
Des:	ninadiṣati	ninandiṣati		ninaṃsati
Per:	nanāda M	nananda	nebhe	nanāma M
Aor:	anādīt	anandīt	anabhat ⁴	anaṃsīt ⁶ [5]
CAo:	anīnadat	ananandat		anīnamat
Inf:	naditum	nanditum		nantum ⁷
Abs:	naditvā			natvā
PPP:	nadita-	nandita-		nata-
FPP:		nandanīya-		namanīya-
FPP:		nandya-		nāmya-

¹Mid adhvāṃsiṣṭa ²/dhvaṃsitvā ³/dhvānta- ⁴Mid anabhiṣṭa
⁵/naṃsiṣyati ⁶Pas anāmi ⁷/namitum

	185 naś-4 'perish'	186 nah-4 'bind'	187 nāth-1 'implore'	188 nind-1 'blame'
Cit:	naśyati	nahyati M	nāthati M	nindati
Pas:	naśyate	nahyate	nāthyate	nindyate
Fut:	naśiṣyati ¹	natsyati	nāthiṣyati	nindiṣyati
Cau:	nāśayati	nāhayati		nindayati
Des:	ninaśiṣati	ninatsati ⁴		ninindiṣati
Per:	nanāśa	nanāha M	nanātha M	nininda
Aor:	anaśat	anātsīt ⁵	anāthīt ⁶	anindīt
CAo:	anīnaśat	anīnahat		aninindat
Inf:	naśitum ²	naddhum F	nāthitum	ninditum
Abs:	naśitvā ³	naddhvā		ninditvā
PPP:	naṣṭa-	naddha-	nāthita-	nindita-
FPP:				nindanīya-
FPP:	nāśya-	nāhya-		nindya-
	189 nī-1 'lead'	190 nu-2 'praise'	191 nud-6 'push'	192 nṛt-4 'dance'
Cit:	nayati M	nauti	nudati M	nṛtyati M
Pas:	nīyate	nūyate ⁹	nudyate	nṛtyate
Fut:	neṣyati	noṣyati ¹⁰	notsyati	nartīṣyati ¹⁶
Cau:	nāyayati	nāvayati	nodayati	nartayati
Des:	ninīṣati ⁷	nunūṣati	nunutsati	ninartīṣati
Per:	nināya M	nunāva	nunoda M	nanarta
Aor:	anaiṣīt ⁸ M	anāvīt ¹¹	anautsīt ¹³ M	anartīt
CAo:	anīnayat	anūnavat	anūnudat	anīnṛtat
Inf:	netum F	notum ¹²	noditum ¹⁴ F	nart(i)tum
Abs:	nītvā	nutvā	nuttvā	nartitvā
PPP:	nīta-	nuta-	nutta ¹⁵	nṛtta-
FPP:				
FPP:	neya-		nodya-	nṛtya-

¹/naṅkṣyati ²/naṁṣṭum ³/na(m)ṣtvā ⁴Int nānahyate
⁵Mid anaddha; Pas anāhi ⁶Mid anāthiṣṭa ⁷Int nenīyate ⁸Pas anāyi
⁹Abs -nutya ¹⁰/naviṣyati ¹¹/anausīt; Mid anūṣṭa ¹²/navitum
¹³Pas anodi ¹⁴Peri Fut nottā ¹⁵/nunna- ¹⁶/nartsyati

	193 pac-1 'cook'	194 paṭ-1 'split'	195 paṭh-1 'read'	196 paṇ-1 'bargain'
Cit:	pacati M	paṭati	paṭhati	paṇate
Pas:	pacyate		paṭhyate	paṇyate
Fut:	pakṣyati	paṭiṣyati	paṭhiṣyati	paṇiṣyate
Cau:	pācayati	pāṭayati	pāṭhayati	pāṇayati
Des:	pipakṣati	pipaṭiṣati	pipaṭhiṣati	pipaṇiṣate
Per:	papāca M	papāṭa	papāṭha	pene
Aor:	apākṣīt ¹ M	apāṭīt	apāṭhit ²	apaṇiṣṭha
CAo:	apīpacat	apīpaṭat	apīpaṭhat	apīpaṇat
Inf:	paktum F	paṭitum	paṭhitum F	paṇitum
Abs:	paktvā		paṭhitvā	paṇitvā
PPP:	pakva-	pāṭa-	paṭhita-	paṇita-
FPP:		paṭanīya-	paṭhanīya-	
FPP:		pāṭya-	pāṭhya-	paṇya-
	197 pat-1 'fall'	198 pad-4 'go'	199 palāy-1 'flee'	200 paś-1 'see'
Cit:	patati M	padyate A	palāyate A	paśyati M
Pas:	patyate	padyate	palāyyate	
Fut:	paṭiṣyati	patsyate	palāyiṣyate	<i>Missing</i>
Cau:	pāṭayati M	pādayati	palāyayati	<i>forms from</i>
Des:	pipaṭiṣati ³	pitsate		<i>drś (160)</i>
Per:	papāṭa	pede A	palāyāṃ c	
Aor:	apaptat ⁴	apatta ⁵	apalāyiṣṭa	
CAo:	apīpatat	apīpadat		
Inf:	patitum F	pattum F	palāyitum	
Abs:	patitvā	pattvā		
PPP:	patita-	panna-	palāyita-	
FPP:	paṭanīya-	pādanīya-		
FPP:	pāṭya-	pāḍya-		

¹Pas apāci ²Pas apāṭhi ³Int patipatyate ⁴Pas apāti ⁵Pas apādi

	201 pā-1 'drink'	202 pā-2 'protect'	203 pinv-1 'swell'	204 piś-6 'adorn'
Cit:	pibati M	pāti	pinvati	pi(m)šati
Pas:	piyate ¹	pāyate	pinvyate	piśyate
Fut:	pāsyati	pāsyati	pinviśyate	peśiśyate
Cau:	pāyayati	pālayati	pinvayati	peśayati
Des:	pipāsati ²	pipāsati		pipiśiśati
Per:	papau	papau	pipinva	pipeśa
Aor:	apāt ³	apāsīt	apinvīt	apeśīt
CAo:	apīpyat	apīpalat		apīpiśat
Inf:	pātum F	pātum F	pinvitum	peśitum
Abs:	pītvā	pālayitvā		piśitvā
PPP:	pīna- ⁴	pā(li)ta-	pinvita-	piśita-
FPP:	pānīya-	pālanīya-		
FPP:	peya-			
	205 piś-7 'grind'	206 pīḍ-10 'torment'	207 puṣ-9/4/1 'thrive'	208 pū-9/1 'purify'
Cit:	pinaṣṭi ⁵	pīḍayati M	puṣṇāti ⁸	punāti ¹³ M
Pas:	piśyate	pīḍyate	puśyate	pūyate
Fut:	pekṣyati	pīḍayīsyati	pośiśyati ⁹	paviśyati
Cau:	peśayati		pośayati	pāvayati
Des:	pipikṣati	pipīḍayīṣati	pupuśiśati	pupūṣati
Per:	pipeśa	pīḍayām ā/c	pupośa	pupāva M
Aor:	apiṣat ⁶	apīpīḍat ⁷ M	apuṣat ¹⁰	apāvīt M
CAo:	apīpiṣat		apūpuṣat	apīpavat
Inf:	peṣṭum	pīḍayitum F	poṣṭum ¹¹	pavitum
Abs:	piṣtvā	pīḍayitvā	puṣtvā	pūtvā
PPP:	piṣṭa-	pīḍita-	puṣṭa- ¹²	pūta-
FPP:		pīḍanīya-	pośanīya-	
FPP:	peśya-		pośya-	

¹Prec Act peyāt ²Int pepīyate ³Pas apāyi ⁴/pīta- ⁵Pl pimṣanti
⁶Pas apeṣi ⁷/apīpīḍat ⁸/puśyati/pośati ⁹/pokṣyati ¹⁰/apoṣīt;
Pas apoṣi ¹¹/poṣitum ¹²/poṣita- ¹³/pavate

	209 pūj-10 'honour'	210 pṛ ¹ -3/9 'fill'	211 pṛ-5/6 'be busy'	212 pṛc-7 'mix'
Cit:	pūjayati M	piparti ² [7]	pṛṇoti ⁵	pṛṇakti ⁶
Pas:	pūjyate	pāryate	priyate	pṛcyate
Fut:	pūjayiṣyati	pariṣyati	pariṣyate	parciṣyati
Cau:		pārayati ³	pārayati	parcayati
Des:	pupūjayiṣati	pupūrṣati	pupūrṣate	piparciṣati
Per:	pūjayām ā/c	papāra	papre	paparca
Aor:	apūpujat M	apār(ṣ)īt	apṛta	aparcīt
CAo:		apīparat	apīparat	
Inf:	pūjayitum F	pūritum	partum	parcitum
Abs:	pūjayitvā	pūrtvā		parcitvā
PPP:	pūjita-	pūrṇa- ⁴	pṛta-	pṛkta-
FPP:	pūjanīya-	pūraṇīya-		
FPP:	pūjya-	pūrya-		
	213 pyāy-1 'overflow'	214 prach-6 'ask'	215 prath-1 'proclaim'	216 prī-9 'delight'
Cit:	pyāyate	pṛcchati M	prathate	pṛiṇāti M
Pas:		pṛcchyate		pṛiṇāti M
Fut:	pyāyiṣyate	prakṣyati	prathiṣyate	preṣyati
Cau:	pyāyayati	pracchayati	prathayati	pṛiṇayati
Des:	pipyāyiṣate	pipṛcchiṣati	piprathiṣate	pipṛiṣati
Per:	pipye	papraccha	paprathe	pipṛāya M
Aor:	apyāyiṣta	aprākṣīt ⁸	aprathiṣta	apraiṣīt M
CAo:		apapracchat	apaprathat	
Inf:	pyā(yi)tum	praṣtum F	prathitum	pretum
Abs:	pyāyitvā	pṛṣtvā		pṛitvā
PPP:	pyāna- ⁷	pṛṣta-	prathita-	pṛita-
FPP:				
FPP:	pyāyya-	pṛcchya-		priya-

¹/pṛ ²/pṛiṇāti ³/pūrayati ⁴/pūrta- ⁵Mid priyate ⁶Pl pṛiṇcanti
⁷/pīna- ⁸Mid apraṣta

	217 plu-1 'drench'	218 phal-1 'bear fruit'	219 baṃh-1 'be strong'	220 bandh-9 'bind'
Cit:	plavate	phalati M	baṃhate	badhnāti
Pas:	plūyate ¹			badhyate
Fut:	ploṣyate	phaliṣyati	baṃhiṣyate	bhantsyati ²
Cau:	plāvayati	phālayati	baṃhayate	bandhayati
Des:	puplūṣate	piphaliṣati		bibhantsati
Per:	pupluve	paphāla		babandha
Aor:	aploṣta	aphālīt	abaṃhiṣta	abhāntsīt
CAo:	apiplavat	apīphalat		ababandhat
Inf:	plotum	phalitum		ba(n)ddhum ³ F
Abs:	plutvā	phalitvā		ba(d)dhvā
PPP:	pluta-	phalita-	baṃhita-	baddha-
FPP:				bandhanīya-
FPP:	plāvya-			bandhya-
	221 bādh-1 'oppress'	222 budh-1/4 'waken'	223 bṛh-1/6 'be great'	224 brū-2 'say'
Cit:	bādhate A	bodhati M ⁵	barhati ¹²	bravīti [13]
Pas:	bādhyate	budhyate	bṛhyate	
Fut:	bādhiṣyate	bhotsyate ⁶	barhiṣyati ¹³	<i>Missing</i>
Cau:	bādhayati	bodhayati	barhayati	<i>forms from</i>
Des:	bibādhīṣate	bubodhiṣati ⁷	bibarhiṣati	<i>vac (320)</i>
Per:	babādhe	bubodha M	babarha	
Aor:	abādhiṣta ⁴	abodhīt ⁸ M	abarhūt ¹⁴	
CAo:	ababādhat	abūbudhat	ababarhat	
Inf:	bādhitum F	bodhitum ⁹ F	barhitum	
Abs:	bādhitvā	buddhvā ¹⁰	barhitvā ¹⁵	
PPP:	bādhita-	buddha ¹¹	bṛdha-	
FPP:	bādhanīya-	bodhanīya-		
FPP:	bādhya-	bodhya-		

¹Abs -plutya ²/bandhiṣyati ³/bandhitum ⁴Pas abādhi
⁵/budhyate ⁶/bodhiṣyati ⁷M; Int bobudhyate ⁸/abudhat;
Mid abuddha ⁹/boddhum ¹⁰/budhitvā/bodhitvā ¹¹/budhita-
¹²/brhati ¹³/bharkṣyati ¹⁴/abhrkṣat ¹⁵/brdhvā

	225 bhakṣ-10 'eat'	226 bhaj-1 'divide'	227 bhañj-7 'break'	228 bhā-2 'shine'
Cit:	bhakṣayati	bhajati M	bhanakti ⁵	bhāti
Pas:	bhakṣyate	bhajyate	bhajyate	bhāyate
Fut:	bhakṣayiṣyati	bhakṣyati ²	bhañkṣyati	bhāsyati
Cau:		bhājayati	bhañjayati	bhāpayati
Des:	bibhakṣayiṣati	bibhakṣati	bibhañkṣati	bibhāṣati
Per:	bhakṣayām ā.	babhāja	babhañja	babhau
Aor:	ababhakṣat	abhākṣīt ³ [4]	abhāñkṣīt ⁶	abhāṣīt ⁷
CAo:		abībhajat	ababhañjat	abībhapat
Inf:	bhakṣayitum ¹	bhaktum ⁴ F	bhañktum	bhātum
Abs:	bhakṣayitvā	bhaktvā	bha(ñ)ktvā	bhātvā
PPP:	bhakṣita-	bhakta-	bhagna-	bhāta-
FPP:		bhajanīya-		
FPP:		bhājya-		
	229 bhāṣ-1 'speak'	230 bhāṣ-1 'shine'	231 bhikṣ-1 'beg'	232 bhid-7 'split'
Cit:	bhāṣate	bhāṣate	bhikṣate A	bhinatti ⁹ M
Pas:	bhāṣyate	bhāsyate	bhikṣyate	bhidyate
Fut:	bhāṣiṣyate	bhāsiṣyate	bhikṣiṣyate	bhetsyati
Cau:	bhāṣayati M	bhāsayati	bhikṣayati	bhedayati
Des:	bibhāṣiṣate	bibhāsiṣate		bibhitsati ¹⁰
Per:	babhāṣe	babhāse	bibhikṣe	bibheda M
Aor:	abhāṣiṣṭa ⁸	abhāsiṣṭa	abhikṣiṣṭa	abhidat ¹¹ M
CAo:	ababhāṣat	ababhāsat	abibhikṣat	abībhidat
Inf:	bhāṣitum F	bhāsitum	bhikṣitum F	bhettum F
Abs:	bhāṣitvā	bhāsitvā	bhikṣitvā	bhittvā
PPP:	bhāṣita-	bhāṣita-	bhikṣita-	bhinna ¹²
FPP:	bhāṣanīya-			bhedanīya-
FPP:	bhāṣya-	bhāṣya-		bhedya-

¹F ²/bhajiṣyati ³Pas abhāji ⁴/bhajitum F ⁵Pl bhañjanti⁶Pas abhañji/abhāji ⁷Pas abhāyi ⁸/ababhāṣat ⁹Pl bhindanti¹⁰Int bebhidyate ¹¹/abhaitṣit M ¹²/bhitta-

	233 bhī-3 'fear'	234 bhuj-7 'enjoy'	235 bhuj-6 'bend'	236 bhū-1 'become'
Cit:	bibheti ¹	bhunakti ⁴ M	bhujati	bhavati
Pas:	bhūyate	bhujyate	bhujyate	bhūyate
Fut:	bheṣyati	bhokṣyati	bhokṣyati	bhaviṣyati
Cau:	bhūṣayati	bhojayati		bhāvayati
Des:	bibhīṣati ²	bubhukṣati ⁵		bubhūṣati ⁷
Per:	bibhāya	bubhoja M	bubhoja	babhūva
Aor:	abhaisīt ³	abhaukṣīt ⁶ M	abhaukṣīt	abhūt ⁸ [9]
CAo:	abībhīṣat	abūbhujat		abībhavat
Inf:	bhetum F	bhoktum F	bhoktum F	bhavitum F
Abs:	bhūtvā	bhu(ñ)ktvā		bhūtvā
PPP:	bhūta-	bhukta-	bhugna-	bhūta-
FPP:		bhojanīya-		bhavanīya-
FPP:	bheya-	bhojya-		bhāvya-
	237 bhūṣ-1 'adorn'	238 bhr̥-3/1 'bear'	239 bhraṃś-1 'fall'	240 bhram-1/4 'wander'
Cit:	bhūṣati	bibharti ⁹ M	bhraśyati ¹³	bhramati ¹⁶ M
Pas:		bhriyate ¹⁰	bhraśyate	bhramyate
Fut:	bhūṣiṣyati	bhariṣyati	bhraṃśiṣyati	bhramiṣyati
Cau:	bhūṣayati	bhārayati	bhraṃśayati	bhrāmayati
Des:	bubhūṣiṣati	bibhariṣati	bibhraṃśiṣati	bibhramiṣati ¹⁷
Per:	bubhūṣa	babhāra ¹¹ M	babhraṃśa M	babhrāma
Aor:	abhūṣīt	abhārṣīt ¹²	abhraśat ¹⁴	abhramīt ¹⁸
CAo:	abubhūṣat	abībharat	ababhraṃśat	abibhramat
Inf:	bhūṣitum F	bhartum F	bhraṃśitum	bhrāntum ¹⁹
Abs:		bhṛtvā	bhra(ṃ)śitvā ¹⁵	bhrāntvā ²⁰
PPP:	bhūṣita-	bhṛta-	bhraṣta-	bhrānta-
FPP:	bhūṣaṇīya-	bharaṇīya-		bhramaṇīya-
FPP:	bhūṣya-	bhārya-		

¹/bibhyati ²Int bebhīyate ³Pas abhāyi ⁴Pl bhuñjanti⁵Int bobhujyate ⁶Pas abhoji ⁷Int bobhūyate ⁸Pas abhāvi ⁹[7]¹⁰Abs -bhṛtya ¹¹/bibharām ā/c ¹²Mid abhṛta ¹³Mid bhraṃśate¹⁴Mid abhraṃśiṣta ¹⁵/bhraṣtvā ¹⁶/bhrāmyati ¹⁷Int bambhramyate¹⁸/abhramat ¹⁹/bhramitum ²⁰/bhramitvā

	241 bhrasj-6 'roast'	242 bhrāj-1 'shine'	243 maṁh-1 'grow'	244 ma(n)th-9/ 'stir'
Cit:	bhr̥jjati M	bhrājate	maṁhate	mathnāti ⁶ M
Pas:	bhr̥jjyate	bhrājyate	maṁhyate	mathyate
Fut:	bhrakṣyati ¹	bhrājiṣyate		ma(n)thiṣyati
Cau:	bhr̥jjayati ²	bhrājayati	mahayati	manthayati ⁷
Des:	bibhr̥jjiṣati	bibhrājiṣate	mimaṁhiṣate	mima(n)thiṣati
Per:	babhr̥jja ³ M	babhrāje	mamaṁhe	mamantha
Aor:	abhr̥kṣīt ⁴ M	abhrājiṣta	amaṁhiṣta	ama(n)thīt
CAo:	ababhr̥jjat	abibhr̥jjat		amamanthat
Inf:	braṣṭum ⁵	bhr̥jjitum	maṁhitum	ma(n)thitum F
Abs:	bhr̥ṣtvā	bhr̥jjitvā	mahitvā	ma(n)thitvā
PPP:	bhr̥ṣta-	bhr̥jjita-	maṁhita-	ma(n)thita-
FPP:			maṁhanīya-	manthanīya-
FPP:				ma(n)thya-
	245 mad-4 'rejoice'	246 man 4/8 'think'	247 mand-1 'gladden'	248 masj-6 'sink'
Cit:	mādyati	manyate ⁸ A	mandate	majjati M
Pas:	madyate	manyate ⁹	mandyate	majjyate
Fut:	madiṣyati	maṁsyate ¹⁰	mandiṣyate	maṁkṣyati ¹²
Cau:	mādayati	mānayati M	mandayati	majjayati
Des:	mimadiṣati	mimaṁsate		mimaṁkṣati
Per:	mamāda	mene	mamanda M	mamajja
Aor:	amādīt	ama(ṁs)ta ¹¹	amandīt M	amaṁkṣīt
CAo:	amīmadat	amīmanat		amamajjat
Inf:	maditum F	man(i)tum F	manditum	maṁktum ¹³
Abs:	maditvā	ma(ni)tvā		ma(n)ktvā
PPP:	matta-	mata-		magna-
FPP:		mānanīya-		
FPP:	madya-	mānya-		

¹/bharṣyati ²/bharjayati ³/babharja M ⁴/abhārṣīt;
 Mid abhraṣta/abharṣta ⁵/bharṣtum ⁶/ma(n)thati ⁷/māthayati
⁸/manute ⁹Abs -manya/-matya ¹⁰/maṁsiyate ¹¹/amanīṣta
¹²/majjisyati ¹³/majjitum

	249 mah-1/10 'rejoice'	250 mā-2/3/4 'measure'	251 mith-1 'associate'	252 mil-6 'meet'
Cit:	mahati M ¹	māti ²	methati M	milati M
Pas:	mahyate	mīyate ³		milyate
Fut:	mahiṣyati	māsyati M		meliṣyati
Cau:	māhayati	māpayati		melayati
Des:	mimahiṣati	mitsati M		mimiliṣati
Per:	mamāha M	mamau M	mimetha M	memela M
Aor:	amahīt	amāsīt ⁴ M	amethūt M	amelīt M
CAo:	amamahat	amīmapat		amīmilat
Inf:	mahitum	mātum F	methitum	melitum
Abs:	mahitvā	mitvā	mithitvā	मितव्वा
PPP:	mahita-	mita-	mithita-	mita-
FPP:				
FPP:		meya-		
	253 miṣ-6 'wink'	254 mih-1 'urinate'	255 mī-9 'lessen'	256 mīl-1 'wink'
Cit:	miṣati	mehati M	mīnāti M	mīlati
Pas:	-- ⁵		mīyate	mīlyate
Fut:	meṣiṣyati	mekṣyati	meṣyati	mīliṣyati
Cau:		mehayati	māpayati	mīlayati
Des:	mimiṣiṣati	mimikṣati	mitsati	mimīliṣati
Per:	mimeṣa	mimeha	mamau ⁸	mimīla
Aor:	ameṣīt ⁶	amikṣat	amāsīt ⁹	amīlīt
CAo:		amīmihat	amīmapat	amīmilat
Inf:	meṣitum	meḍhum	mātum F	mīlitum
Abs:	miṣitvā ⁷	mīḍhvā	mītivā	mīlitvā
PPP:	miṣita-	mīḍha-	mīta-	mīlita-
FPP:		mehanīya-		
FPP:				

¹/mahayati M ²Mid mimīte [18]/māyate ³Abs -maya;
 Prec Act meyāt ⁴Mid amāsta ⁵Abs -miṣya ⁶/amīmiṣat ⁷/meṣitvā
⁸Mid mimye ⁹Mid amāsta; Pas amāyi

	257 muc-6 'release'	258 mud-1 'rejoice'	259 muṣ-9 'steal'	260 muh-4 'err'
Cit:	muñcati M	modate	muṣṇāti	muhyati
Pas:	mucyate	mudyate	muṣyate	muhyate
Fut:	mokṣyati	modiṣyate	moṣiṣyati	mokṣyati ⁴
Cau:	mocayati M	modayati	moṣayati	mohayati
Des:	mumukṣati	mumodiṣate	mumuṣiṣati	mumuhiṣati
Per:	mumoca M	mumude	mumuṣa	mumoha
Aor:	amucat ¹	amodiṣta	amoṣīt	amuhat ⁵
CAo:	amūmucat	amūmudat	amūmuṣat	amūmuhat
Inf:	moktum F	moditum	moṣitum	mogdhum ⁶
Abs:	muktvā	muditvā	muṣitvā	mugdhvā ⁷
PPP:	mukta-	mudita- ²	muṣita- ³	mugdha- ⁸
FPP:	mocanīya-	modanīya-		
FPP:	mocya-		moṣya-	

	261 mūrch-1 'stiffen'	262 mṛ-6 'die'	263 mṛg-10 'hunt'	264 mṛj-2 'rub'
Cit:	mūrcchati	mriyate	mṛgayate	mārṣṭi ⁹
Pas:		mriyate	mṛgyate	mṛjyate
Fut:	mūrccchiṣyati	marīṣyati	mṛgayiṣyate	mārjīṣyati ¹⁰
Cau:	mūrccchayati	mārayati		mārjayati
Des:	mumūrccchiṣati	mumūrṣati		mimārjīṣati
Per:	mumūrcccha	mamāra	mṛgayām c	mamārja
Aor:	amūrccchīt	amṛta	amamṛgata	amārjīt ¹¹
CAo:	amumūrccchat	amīmarat		amamārjat
Inf:	mūrcchitum	martum F	mṛgayitum	mārjitum ¹² F
Abs:	mūrtvā	mṛtvā		mṛṣtvā
PPP:	mūr(cchi)ta-	mṛta-		mṛṣta- ¹³
FPP:				mārjanīya-

¹Mid amukta ²/modita- ³/muṣta- ⁴/mohiṣyati ⁵Pas amohi
⁶/mohitum/modhum ⁷/mohitvā/mūdhvā ⁸mūdha- ⁹Dual mṛṣṭah,
Pl mṛjanti/mārjanti ¹⁰/mārṣyati ¹¹/amārṣīt ¹²/mārṣtum
¹³/mārjita-

	265 mṛd-9/1 'crush'	266 mṛś-6 'touch'	267 mṛṣ-4 'forget'	268 mnā-1 'recall'
Cit:	mṛdnāti ¹	mṛśati	mṛṣyati M	manati
Pas:	mṛdyate	mṛśyate	mṛṣyate	mnāyate
Fut:	mardiṣyati	marksyati ²	marṣiṣyati	mnāsyati
Cau:	mardayati	marśayati	marṣayati	mnāpayati
Des:	mimardiṣati	mimṛkṣati	mimarṣiṣati	mimnāsati
Per:	mamarda	mamarśa	mamarṣa M	mamnau
Aor:	amardīt	amārksīt ³	amarṣīt M [6]	amnāsīt ⁷
CAo:	amīmṛdat	amīmṛśat		amimnapat
Inf:	marditum F	marṣtum ⁴	marṣitum	mnātum F
Abs:	mṛditvā	mṛṣtvā	mṛṣitvā ⁶	
PPP:	mṛdita-	mṛṣta- ⁵	mṛṣita-	mnāta-
FPP:	inardanīya-		marṣanīya-	
FPP:		mṛṣya-		mnāya-
	269 mluc-1 'go'	270 mlecch-1 'jabber'	271 mlai-1 ⁹ 'wither'	272 yaj-1 'sacrifice'
Cit:	mlocati	mlecchati	mlāyati ¹⁰ M	yajati M
Pas:			mlāyate	ijyate
Fut:	mlociṣyati	mlecchiṣyati	mlāsyati	yakṣyati
Cau:		mlecchayati	mlāpayati	yājayati
Des:		mimlecchiṣati	mimlāsati	yiyaṣati
Per:	mumloca	mimleccha	mamlau	iyāja M
Aor:	amlucat ⁸	amlecchīt	amlāsīt ¹¹	ayākṣīt ¹²
CAo:		amimlecchat	amimlapat	ayīyajat
Inf:	mlocitum	mlecchitum	mlātum	yaṣtum F
Abs:				iṣtvā
PPP:	mlukta-	mliṣta-	mlāna-	iṣta-
FPP:				yājanīya-
FPP:				

¹/mardati M ²/mrakṣyati ³/amrākṣīt [4]; ⁴Pas amarṣi ⁵/mṛṣita- ⁶/marṣitvā ⁷Pas amnāyi ⁸/amlocīt ⁹/mlā-2 ¹⁰/mlāti
¹¹Pas amlāyi ¹²Mid ayāṣta; Pas ayāji

	273 yat-1 'strive'	274 yam-1 'give'	275 yā-2 'go'	276 yāc-1 'request'
Cit:	yatate A	yacchati	yāti	yācati M
Pas:	yatyate	yamyate	yāyate	yācyate
Fut:	yatiṣyate	yamṣyati ²	yāsyati	yāciṣyati
Cau:	yātayati	yāmayati	yāpayati	yācayati
Des:	yiyaṭiṣate	yiyaṃsati	yiyaṣati	yiyaṇiṣati
Per:	yete	yayāma M	yayau	yayāca M
Aor:	ayatiṣṭa ¹	ayāṃsīt ³	ayāsīt	ayācīt ⁵
CAo:	ayīyatat	ayīyamat	ayīyapat	ayayācat
Inf:	yatitum F	yantum ⁴ F	yātum F	yācitum F
Abs:	yativā	ya(mi)tvā	yātvā	yācitvā
PPP:	yat(i)ta-	yata-	yāta-	yācita-
FPP:	yatanīya-			yācanīya-
FPP:	yatya-	yamya-		yācya-
	277 yuj-7 'join'	278 yudh-4 'fight'	279 yup-4 'block'	280 raṃh-1 'hasten'
Cit:	yunakti ⁶ M	yudhyate	yupyati	raṃhati
Pas:	yuyjate	yudhyate		
Fut:	yokṣyati	yotsyati M	yopiṣyati	
Cau:	yojayati	yodhayati	yopayati	raṃhayati
Des:	yuyukṣati	yuyutsate		riraṃhiṣati
Per:	yuyoja M	yuyodha M	yuyopa	raraṃha
Aor:	ayujat ⁷	ayuddha ⁹	ayupat	araṃhīt
CAo:	ayūyujat	ayūyudhat		araraṃhat
Inf:	yoktum F	yoddhum F	yopitum	raṃhitum
Abs:	yuktvā	yuddhvā		
PPP:	yukta-	yuddha-	yupita-	raṃhita-
FPP:	yojanīya-	yodhanīya-		
FPP:	yogya- ⁸	yodhya-		

¹Pas ayāti ²/yamiṣyati ³Pas ayāmi ⁴/yamitum ⁵Mid ayāciṣṭa
⁶Pl yuñjanti ⁷/ayaukṣīt M/ayokṣīt ⁸/yojya- ⁹Pas ayodhi

	281 rakṣ-1 'protect'	282 rac-10 'arrange'	283 rañj-1/4 'be dyed'	284 rabh-1 'grasp'
Cit:	rakṣati	racayati	raj(y)ati M	rabhate
Pas:	rakṣyate	racyate	rajyate	rabhyate
Fut:	rakṣiṣyati	racayiṣyati	rañkṣyati	rapsyate
Cau:	rakṣayati		rañjayati	rambhayati
Des:	rirakṣiṣati	riracayiṣati	rirañkṣati	ripsate
Per:	rarakṣa	racayām āsa	rarañja M	rebhe
Aor:	arakṣīt [6]	arīracat ¹	arañkṣīt ²	arabdha ³
CAo:	ararakṣat		ararañjat	ararambhat
Inf:	rakṣitum F	racayitum	rañktum	rabdhum F
Abs:	rakṣitvā	racayitvā	ra(n)ktvā	rabdhvā
PPP:	rakṣita-	racita-	rakta-	rabdha-
FPP:	rakṣaṇīyā	racanīya-	rañjanīya-	
FPP:	rakṣya-		rañjya-	rabhya-
	285 ram-1 'enjoy'	286 rah-1 'abandon'	287 rā-2 'bestow'	288 rāj-1 'shine'
Cit:	ramate A	rahati	rāti	rājati M
Pas:	ramyate ⁴			rājyate
Fut:	raṁsyate	rahiṣyati	rāsyati	rājiṣyati
Cau:	rāmayati	rahayati	rāpayati	rājayati
Des:	riraṁsate	riraḥiṣati	rirāsati	rirājiṣati
Per:	reme A	rarāha	rarau M	rarāja
Aor:	araṁsta ⁵	arahīt	arāsīt M	arājīt M
CAo:	arīramat	ararahat	arīrapat	ararājat
Inf:	rantum ⁶ F	rahitum	rātum	rājitum
Abs:	ra(n)tvā			rājitvā
PPP:	rata-	rahita-	rāta-	rājita-
FPP:	ramaṇīya-			
FPP:	ramya-			

¹/araracat ²Mid arañkta ³Pas arambhi ⁴Abs -ramya/-ratya
⁵/araṁsīt [5] ⁶/ramitum

	289 rādh-5 'succeed'	290 rī-9/4 'flow'	291 ric-7 'leave'	292 riṣ-1/4 'be hurt'
Cit:	rādhnoti	riṇāti ² M	riṇakti ³ M	reṣati ⁵
Pas:	rādhyate		ricyate	
Fut:	rātsyati	reṣyati	rekṣyati	reṣiṣyati
Cau:	rādhayati	repayati	recayati	reṣayati
Des:	ri(rā)tsati	ririṣati	ririkṣati	ririṣiṣati
Per:	rarādha	rirāya M	rireca M	rireṣa
Aor:	arātsīt ¹	araiṣīt M	aricat ⁴	areṣīt ⁶
CAo:	arīradhat	arīripat	arīricat	arīriṣat
Inf:	rāddhum	retum	rektum	reṣitum ⁷
Abs:	rāddhvā		riktvā	
PPP:	rāddha-		rikta-	riṣta-
FPP:	rādhanīya-		recanīya-	
FPP:	rādhya-		recya-	
	293 ru-2 'cry'	294 ruc-1 'shine'	295 ruj-6 'break'	296 rud-2 'weep'
Cit:	rauti	rocate A	rujati	roditi [12]
Pas:	rūyate	rucyate	rujyate	rudyate
Fut:	raviṣyati	rociṣyate	rokṣyati	rodiṣyati
Cau:	rāvayati	rocayati	rojayati	rodāyati
Des:	rurūṣati	ruruciṣate	rurukṣati	rurudiṣati ¹¹
Per:	rurāva	ruroca M	ruroja	ruroda M
Aor:	arāvīt	arucat ⁹	araukṣīt ¹⁰	arudat ¹²
CAo:	arūruvat	arūrucat	arūrujat	arūrudat
Inf:	ravitum ⁸	rocitum	roktum	roditum
Abs:	rutvā	rucitvā	ruktvā	ruditvā ¹³
PPP:	ruta-	rucita-	rugṇa-	rudita-
FPP:				

¹Pas arādhi ²/riyati; Mid rīyate ³Pl riṇcanti ⁴/araiṣīt M;
 Pas areci ⁵/riṣyati M ⁶/ariṣat ⁷/reṣtum ⁸/roktum ⁹Mid arociṣta
¹⁰Dual arauktām ¹¹Int rorudyate ¹²/arodīt; Pas arodi ¹³/roditvā

	297 rudh-7 'obstruct'	298 ruṣ-1/4 'be angry'	299 ruh-1 'grow'	300 lag-1 'adhere'
Cit:	ruṇaddhi ¹ M	roṣati ⁴	rohati	lagati
Pas:	rudhyate	— ⁵	ruhyate	— ¹¹
Fut:	rotsyati	roṣiṣyati	rokṣyati	lagiṣyati
Cau:	rodhayati	roṣayati	rohayati ⁹	lāgayati
Des:	rurutsati	ruruṣiṣati	ruruḥṣati	lilagiṣati
Per:	rurodha M	ruroṣa	ruroha	lalāga
Aor:	arudhat ²	aroṣīt ⁶ [6]	aruhat	alagīt
CAo:	arūrudhat	arūruṣat	arūruhat	
Inf:	roddhum ³	roṣitum ⁷	roḍhum ¹⁰ F	lagitum
Abs:	ruddhvā	ruṣitvā ⁸	rūḍhvā	lagitvā
PPP:	ruddha-	ruṣita-	rūḍha-	lagna-
FPP:			rohaṇīya-	lagaṇīya-
FPP:	rodhya-		rohya-	
	301 laṅgh-1 'jump'	302 lajj-6 'be ashamed'	303 lap-1 'chatter'	304 labh-1 'obtain'
Cit:	laṅghati M	lajjate A	lapati M	labhate
Pas:	laṅghyate		lapyate	labhyate
Fut:	laṅghiṣyati	lajjiṣyate	lapiṣyati	lapsyate ¹³
Cau:	laṅghayati	lajjayati	lāpayati	lambhayati
Des:	lilaṅghiṣati	lilajjiṣate	lilapiṣati ¹²	lipsate
Per:	lalaṅgha M	lalajje	lalāpa	lebhe A
Aor:	alaṅghīt M	alajjiṣṭa	alāpīt	alabdha
CAo:			alīlapat	alalambhat
Inf:	laṅghitum	lajjitum	lap(i)tum F	labdhum F
Abs:	laṅghitvā		lapitvā	labdhvā
PPP:	laṅghita-	lajjita-	lap(i)ta-	labdha-
FPP:	laṅghanīya-		lapanīya-	labhanīya-
FPP:	laṅghya-		lāpya-	labhya-

¹Pl rundhanti ²/arautsīt, Dual arauddhām; Mid aruddha, Dual arutsātām; Pas arodhi ³/rodhitum ⁴/ruṣyati ⁵Abs -ruṣya
⁶/aruṣat ⁷/roṣtum ⁸/roṣitvā/ruṣtvā ⁹/ropayati ¹⁰/rohitum
¹¹Abs -lagya ¹²Int lālapyate ¹³/labhiṣyate

	305 lamb-1	306 lal-1	307 las-1	308 likh-6
	'hang'	'play'	'gleam'	'write'
Cit:	lambhate	lalati	lasati	likhati
Pas:	lambyate		lasyate	likhyate
Fut:	lambiṣyate	laliṣyati	lasiṣyati	lekhiṣyati ¹
Cau:	lambayati	lālayati	lāsayati	lekhayati
Des:	lilambiṣate	lilaliṣati	lilasiṣati	lilikhiṣati
Per:	lalambe		lalāsa	lilekha
Aor:	alambiṣta	alalīt	alāsīt	alekhīt
CAo:	alalambat	alīlalat	alīlasat	alīlikhat
Inf:	lambitum F		lasitum	lekhitum ²
Abs:				lekhitvā ³
PPP:	lambita-	lalita-	lasita-	likhita-
FPP:		lālanīya-		lekhanīya-
FPP:	lambya-	lālya-	lāsyā-	lekhyā-
	309 lip-6	310 liś-6/4	311 lih-2	312 lī-9/4
	'smear'	'tear'	'lick'	'cling'
Cit:	limpati M	liśati ⁵	leḍhi [25]	līnāti M ⁸
Pas:	lipyate		lihyate	līyate ⁹
Fut:	lepsyati	lekṣyati	lekṣyati M	leṣyati ¹⁰ M
Cau:	lepayati	leśayati	lehayati	lāyayati ¹¹
Des:	lilipsati	lilikṣati	lilikṣati	lilīṣati M
Per:	lilepa M	lileśa M	lileha M	lilāya ¹² M
Aor:	alipat ⁴	alīkṣat ⁶ M [2]	alīkṣat ⁷	alaiṣīt ¹³ M
CAo:	alīlipat	alīlīṣat	alīlīhat	
Inf:	leptum	leṣṭum	leḍhum	letum ¹⁴
Abs:	liptvā		līḍhvā	lītvā
PPP:	lipta-	liṣṭa-	līḍha-	līna-
FPP:				
FPP:	lepya-		lehya-	

¹/likhiṣyati ²/likhitum ³/likhitvā ⁴Mid alip(a)ta ⁵Mid liśyate
⁶/alīṣat ⁷Mid alīkṣata/alīḍha ⁸/līyate ⁹Abs -liya/-lāya
¹⁰/lāsyati ¹¹/lāpayati ¹²/lalau ¹³/alāsīt ¹⁴/lātum

	313 luṭ-1/4 'roll'	314 luṇṭh-10 'rob'	315 lup-6 'break'	316 lubh-4/1 'desire'
Cit:	loṭati ¹	luṇṭhayati	lumpati M	lubhyati ⁵
Pas:	luṭyate	luṇṭhyate	lupyate	lubhyate
Fut:	loṭiṣyati	luṇṭhayiṣyati	lopsyati	lopsyati ⁶
Cau:	loṭayati		lopayati	lobhayati
Des:	luluṭiṣati		lulupsati	lulubhiṣati
Per:	luloṭa	luṇṭhayām ā	lulopa M	lulobha M
Aor:	aloṭīt ²	aluluṇṭhat	alupat ⁴	alubhat ⁷
CAo:	aluluṭat		alūlupat	alūlubhat
Inf:	loṭitum	luṇṭhayitum	loptum	lobdhum
Abs:	luṭitvā	luṇṭhayitvā	luptvā	lubdhvā ⁸
PPP:	luṭita- ³	luṇṭhita-	lupta-	lubdha-
FPP:				lobhanīya-
FPP:			lopya-	lobhya-
	317 lū-9 'cut off'	318 lok-1 'look'	319 loc-10 'consider'	320 vac-2 'speak'
Cit:	lunāti M	lokate	locayati M	vakti ¹¹
Pas:	lūyate	lokyate	locyate	ucyate
Fut:	laviṣyati	lokiṣyate	locayiṣyati	vakṣyati
Cau:	lāvayati	lokayati		vācayati
Des:	lulūṣati	lulokiṣate		vivakṣati
Per:	lulāva M	luloke	locayām ā/c	uvāca M
Aor:	alāvīt ⁹	alokiṣṭa	alulocat M	avocat ¹²
CAo:	alīlavat	alulokat		avīvacat
Inf:	lavitum	lokitum	locayitum	vaktum F
Abs:	lavitvā ¹⁰			uktvā
PPP:	lūna-	lokita-	locita-	ukta-
FPP:		lokanīya-		vācanīya-
FPP:		lokya-		vācya-

¹/luṭyati ²/aluṭat ³/loṭita- ⁴Mid alupta; Pas alopi ⁵/lobhati⁶/lobhiṣyati ⁷/alobhīt ⁸/lubhitvā/lobhitvā ⁹Mid alaviṣṭa;Pas alāvi ¹⁰/lūtā ¹¹1st Sing vacmi etc. For 3rd Pl use vadanti.¹²Pas avāci/avoci

	321 vañc-1 'stray'	322 vad-1 'speak'	323 vadh-1 'kill'	324 van-8 'love'
Cit:	vañcati	vadati M	hanti ²	vanoti M
Pas:	vacyate	udyate	vadhya	vanyate
Fut:	vañciṣyati	vadiṣyati	vadhiṣyati	vaniṣyate
Cau:	vañcayati	vādayati	vadhayati	vānayati
Des:	vivañciṣati	vivadiṣati		vivaniṣate
Per:	vavañca	uvāda M		vavāna M
Aor:	avañcīt	avādīt ¹ M	avadhīt M	avaniṣṭa ³
CAo:	avavañcat	avīvadat		
Inf:	vañcitum	vaditum F		vanitum
Abs:	va(ñ)citvā	uditvā		
PPP:	vañcita-	udita-		vanita-
FPP:	vañcanīya-	vādanīya-		vananīya-
FPP:		vadya-	vadhya-	

	325 vand-1 'salute'	326 vap-1 'sow'	327 varṇ-10 'depict'	328 vaś-2 'wish'
Cit:	vandate A	vapati M	varṇayati	vaṣṭi [10]
Pas:	vandyate	upyate	varṇyate	uṣyate
Fut:	vandiṣyate	vapsyati ⁴		vaśiṣyati
Cau:	vandayati	vāpayati		vāśayati
Des:	vivandiṣate	vivapsati	vivarṇayiṣati	vivaśiṣati
Per:	vavande A	uvāpa M	varṇayām ā	uvāśa
Aor:	avandiṣṭa	avāpsīt ⁵ M	avavarṇat	avāśīt ⁶
CAo:	avavandat	avīvapat		avīvaśat
Inf:	vanditum F	vaptum F	varṇ(ay)itum	vaśitum
Abs:	vanditvā	uptvā		uṣitvā
PPP:	vandita-	up(i)ta-	varṇita-	uṣita-
FPP:	vandanīya-	vapanīya-		
FPP:	vandya-	vāpya-		

¹Pas avādi ²This and other missing forms from han (417). ³/avata
⁴/vapiṣyati ⁵Pas avāpi ⁶Pas avāśi

	329 vas-1 'dwell'	330 vas-2 'wear'	331 vas-10 'cut'	332 vah-1 'carry'
Cit:	vasati	vaste	vāsayati	vahati M
Pas:	uṣyate	vasyate	vāsyate	uhyate
Fut:	vatsyati ¹	vasiṣyate ⁵	vāsayiṣyati	vakṣyati ⁶
Cau:	vāsayati	vāsayati		vāhayati
Des:	vivatsati	vivasiṣate		vivakṣati
Per:	uvāsa	vavase		uvāha M
Aor:	avātsīt ²	avasiṣta	avīvasat	avākṣīt ⁷
CAo:	avīvasat	avīvasat		avīvahat
Inf:	vas(i)tum ³	vasitum F	vāsayitum F	voḍhum F
Abs:	uṣitvā ⁴	vasitvā		ūḍhvā
PPP:	uṣita-	vasita-	vāsita-	ūḍha-
FPP:	vāsanīya-			vāhanīya-
FPP:	vāsyā-			vāhya-
	333 vā-2 'blow'	334 vāñch-1 'wish'	335 vāś-4 'bleat'	336 vic-7 'separate'
Cit:	vāti	vāñchati	vāśyate A	vinakti ⁹ M
Pas:	vāyate	vāñchyate	vāśyate	vicyate
Fut:	vāsyati	vāñchiṣyati	vāśiṣyate	vekṣyati
Cau:	vāpayati	vāñchayati	vāśayati	vecayati
Des:	vivāsati	vivāñchiṣati	vivāśiṣate	vivikṣati
Per:	vavau	vavāñcha	vavāśe	viveca M
Aor:	avāsīt	avāñchīt ⁸	avāśiṣta	avicat ¹⁰
CAo:			avavāśat	avīvicat
Inf:	vātum	vāñchitum	vāśitum	vektum
Abs:	vātvā	vāñchitvā	vāśitvā	viktvā
PPP:	vāta-	vāñchita-	vāśita-	vikta-
FPP:		vāñchanīya-		
FPP:			vāśya-	vekya-

¹/vasiṣyati ²Dual avāstām ³FPP vastavya-/uṣitavya- ⁴/uṣtvā
⁵/vatsyate ⁶/vahiṣyati ⁷Mid avoḍha; Pas avāhi ⁸Pas avāñchi
⁹Pl viñcanti ¹⁰/avaikṣīt M

	337 vij-6 'quiver'	338 vid-2 'know'	339 vid-6 'find'	340 viś-6 'enter'
Cit:	vijate	vetti ¹	vindati M	viśati
Pas:	vijyate	vidyate	vidyate	viśyate
Fut:	vijiṣyati	vetsyati ² M	vetsyati ²	vekṣyati
Cau:	vejayati	vedayati M	vedayati	veśayati
Des:	vivijiṣati	vividiṣati	vivitsati	vivikṣati
Per:	vivije	viveda ³	viveda M	viveśa M
Aor:	avijīt M	avedīt	avidat ⁵	avikṣat M
CAo:	avīvijat	avīvidat		avīviśat
Inf:	vijitum	veditum ⁴ F	vettum F	veṣtum F
Abs:		viditvā	viditvā	viṣtvā
PPP:	vigna-	vidita-	vidita- ⁶	viṣta-
FPP:		vedanīya-	vedanīya-	veśanīya-
FPP:		vedya-	vedya-	veśya-
	341 vī-2 'enjoy'	342 vṛ-5/9/1 'cover'	343 vṛj-7/1 'twist'	344 vṛt-1 'turn'
Cit:	veti ⁷	vṛṇoti ⁹ M	vṛṇakti ¹²	vartate
Pas:	vīyate	vriyate ¹⁰	vṛjyate	vṛtyate
Fut:	veṣyati	varīṣyati	varjiṣyati ¹³	vartiṣyate ¹⁴
Cau:	vāyayati ⁸	vārayati	varjayati	vartayati
Des:	vivīṣati	vivarīṣati	vivarjiṣati	vivartiṣate
Per:	vivāya	vavāra M	vavarja M	vavarta M
Aor:	avaīṣīt	avārīt ¹¹ M	avarjīt M	avṛtat ¹⁵
CAo:	avīvayat	avīvarat	avavarjat	avīvṛtat
Inf:	vetum	var(ī)tum	varjitum	vartitum F
Abs:		vṛtvā	varjitvā	vṛttvā ¹⁶
PPP:	vīta-	vṛta-	vṛkta-	vṛtta-
FPP:		vāraṇīya-	varjanīya-	vartanīya-
FPP:		vārya-	varjya-	vartya-

¹Pl vidanti ²/vedīṣyati ³/veda [13], which however has present reference ⁴/vettum ⁵Mid avitta/avediṣta ⁶/vinna-/vitta-

⁷like eti [14] ⁸/vāpayati ⁹/vṛṇāti M/varati M ¹⁰Abs -vṛtya

¹¹Mid avariṣta/avṛta ¹²Pl vṛṇanti, Mid vṛ(ṇ)kte; or Act = varja(ya)^{ti}

¹³/varkṣyati ¹⁴/vartsyati ¹⁵Mid avartiṣta ¹⁶/vartitvā

	345 vṛdh-1 'grow'	346 vṛṣ-1 'rain'	347 vṛh-6 'tear'	348 ve-1 'weave'
Cit:	vardhate A	varṣati M	vṛhati	vayati M
Pas:	vṛdhyate	vṛṣyate	vṛhyate	ūyate
Fut:	vardhiṣyate ¹	varṣiṣyati	varhiṣyati ⁴	vayiṣyati ⁷
Cau:	vardhayati	varṣayati	varhayati	vāyayati
Des:	vivardhiṣate	vivarṣiṣati	vivarhiṣati	vivāṣati
Per:	vavardha M	vavarṣa M	vavarha	uvāya ⁸ M
Aor:	avṛdhat ²	avarṣīt	avṛkṣat	avāṣīt M ⁹
CAo:	avīvṛdhat	avīvṛṣat		
Inf:	vardhitum	varṣitum	varhitum ⁵	vātum ¹⁰ F
Abs:	vardhitvā ³	vṛṣtvā	varhitvā ⁶	utvā
PPP:	vṛddha-	vṛṣṭa-	vṛdha-	uta-
FPP:	vardhanīya-			
FPP:				
	349 vep-1 'tremble'	350 vyac-6 'embrace'	351 vyath-1 'suffer'	352 vyadh-4 'pierce'
Cit:	vepate A	vicati	vyathate A	vidhyati
Pas:		vicyate	vyathyate	vidhyate
Fut:	vepiṣyate	vyaciṣyati	vyathiṣyate	vyatsyati ¹¹
Cau:	vepayati	vyācayati	vyathayati	vyādhayati ¹²
Des:	vivepiṣate	vivyaciṣati	vivyathiṣate	vivyatsati
Per:	vivepe	vivyāca	vivyathe	vivyādha
Aor:	avepiṣṭa	avyācīt	avyathiṣṭa	avyātsīt
CAo:		avivyacat		avivyadhat
Inf:	vepitum	vyacitum	vyathitum	veddhum F
Abs:		vicitvā	vyathitvā	viddhvā
PPP:		vicita-	vyathita-	viddha-
FPP:				
FPP:			vyathya-	vedhya-

¹/vartsyati ²Mid avardhiṣṭa ³/vṛddhvā ⁴/varkṣyati ⁵/vardhum
⁶/vṛdhvā ⁷/vāsyati ⁸/vavau M ⁹Mid avāṣṭa ¹⁰/otum ¹¹/vetsyati
¹²/vedhayati

	353 vraj-1 'proceed'	354 vraśc-6 'hew'	355 śams-1 'praise'	356 śak-5/4 'be able'
Cit:	vrajati	vṛścati	śamsati M	śaknoti ⁵
Pas:	vraja-	vṛscopyate	śasyate	śakyate
Fut:	vrajiṣyati	vraścīṣyati	śamsiṣyati	śak(i)ṣyati M
Cau:	vṛājayati	vraścayati	śamsayati	śākayati
Des:	vivrajiṣati	vivraścīṣati	śiśamsiṣati	śikṣati M
Per:	vavrāja	vavraśca	śaśamsa M	śaśāka M
Aor:	avrājīt	avrākṣīt ¹	aśamsīt M	aśakat ⁶
CAo:		avavraścāt	aśaśamsat	aśīśakat
Inf:	vrajitum	vraścitum ²	śamsitum ³	śak(i)tum
Abs:	vrajitvā	vṛṣtvā	śastvā ⁴	śaktvā
PPP:	vrajita-	vṛkṇa-	śasta-	śak(i)ta-
FPP:			śamsanīya-	
FPP:	vraja-		śasya-	śakya-
	357 śaṅk-1 'hesitate'	358 śap-1/4 'curse'	359 śam-4/1 'be quiet'	360 śam-10 'observe'
Cit:	śaṅkate	śap(y)ati M	śāmyati ⁷	śāmayate
Pas:	śaṅkyate	śapyate	śamyate	śāmyate
Fut:	śaṅkiṣyate	śapsyati	śamiṣyati	
Cau:	śaṅkayati	śāpayati	śamayati	
Des:	śiśaṅkiṣate	śiśapsati	śiśamiṣati	śiśāmayiṣate
Per:	śaśaṅke	śaśāpa M	śaśāma	śāmayāṃ c
Aor:	aśaṅkiṣṭa	aśāpsīt M	aśamat	aśīśamata
CAo:		aśīśapat	aśīśamat	
Inf:	śaṅkitum F	śap(i)tum	śamitum	śāmayitum F
Abs:	śaṅkitvā	śap(i)tva	śamitvā ⁸	
PPP:	śaṅkita-	śap(i)ta-	śānta-	
FPP:	śaṅkanīya-		śamanīya-	
FPP:	śaṅkya-		śāmya-	

¹/avraścīt ²/vraṣṭum ³FPP śa(m)stavya- ⁴/śamsitvā ⁵/śakyati
⁶Mid aśakta/aśakiṣṭa ⁷/śamati ⁸/śāntvā

	361 śās-2 'instruct'	362 śikṣ-1 'learn'	363 śiṣ-7/1 'remain'	364 śī-2 'sleep'
Cit:	śāsti [22]	śikṣate	śinaṣṭi ⁴	śete [19]
Pas:	śiṣyate ¹	śikṣyate	śiṣyate	śayyate
Fut:	śāsiṣyati	śikṣiṣyate	śekṣyati M	śayiṣyate ⁵ A
Cau:	śāsayati	śikṣayati	śeṣayati	śāyayati
Des:	śiśāsiṣati		śiśikṣati	śiśayiṣate
Per:	śaśāsa	śiśikṣe	śiśeṣa M	śiśye
Aor:	aśiṣat	aśikṣiṣṭa	aśiṣat	aśayiṣṭa ⁶
CAo:	aśaśāsat	aśiśikṣat	aśiṣiṣat	aśiśayat
Inf:	śās(i)tum	śikṣitum	śeṣtum	śayitum F
Abs:	śiṣtvā ²	śikṣitvā	śiṣtvā	śayitvā
PPP:	śiṣṭa- ³	śikṣita-	śiṣṭa-	śayita-
FPP:	śāsanīya-	śikṣanīya-		śayanīya-
FPP:	śiṣya-		śeṣya-	

	365 śuc-1 'grieve'	366 śudh-4 'be pure'	367 śubh-1/6 'shine'	368 śuṣ-4 'dry up'
Cit:	śocati M	śudhyati	śobhati ¹¹ M	śuṣyati
Pas:	śucyate	śudhyate		śuṣyate
Fut:	śociṣyati	śotsyati	śobhiṣyati ¹²	śokṣyati
Cau:	śocayati	śodhayati	śobhayati	śoṣayati
Des:	śuśuciṣati	śuśutsati	śuśobhiṣate	śuśukṣati
Per:		śuśodha	śuśobha ¹³ M	śuśoṣa
Aor:	aśocī ⁷ M	aśudhat ¹⁰	aśubhat ¹⁴	aśuṣat
CAo:	aśūśucat	aśūśudhat	aśūśubhat	aśūśuṣat
Inf:	śocitum ⁸	śoddhum	śobhitum ¹⁵	śoṣtum
Abs:	śocitvā		śobhitvā	
PPP:	śocita- ⁹	śuddha-	śobhita- ¹⁶	śuṣka-
FPP:	śocanīya-	śodhanīya-		śoṣanīya-
FPP:	śocya-	śodhya-		śoṣya-

¹/śāsyate ²/śāsitvā ³/śāsita- ⁴Pl śimṣanti ⁵/śeṣyate ⁶Pas aśāyi
⁷/aśucat ⁸/śoktum ⁹/śucita- ¹⁰Pas aśodhi ¹¹/śumbhati M
¹²/śumbhiṣyati ¹³/śuśumbha M ¹⁴/aśumbhit; Mid aśobhiṣṭa
¹⁵/śumbhitum ¹⁶/śubhita-

	369 śṛ-9 'crush'	370 ścut-1 'drip'	371 śyai-1 'congeal'	372 śrath-1/9 'get loose'
Cit:	śṛṇāti	ścotati	śyāyati M	śrathati ⁵ M
Pas:	śīryate	ścutyate	śīyate	-- ⁶
Fut:	śarīṣyati	ścotiṣyati	śyāsyate	śrathīṣyati ⁷
Cau:	śārayati	ścotayati	śyāyayati ³	śrāthayati ⁸
Des:	śīśarīṣati	cuścotiṣati	śīśyāsate	śīśranthiṣati
Per:	śaśāra	cuścota	śīśye	śaśrātha ⁹ M
Aor:	aśārīt	aścotīt ¹	aśyāsta	aśrāthīt ¹⁰
CAo:	aśīśarat	acuścutat		aśīśrathat
Inf:	śarītum	ścotitum	śyātum	śrathitum ¹¹
Abs:				śrathitvā ¹²
PPP:	śīrṇa-	ścutita- ²	śyāna- ⁴	śṛthita- ¹³
FPP:				
FPP:			śyāya-	

	373 śram-4 'weary'	374 śrambh-1 'err'	375 śrā-2 ¹⁶ 'cook'	376 śri-1 'take refuge'
Cit:	śrāmyati	śrambhate	śrā(ya)ti	śrayati M
Pas:	śramyate			śrīyate ¹⁸
Fut:	śramiṣyati	śrambhiṣyate	śrāsyati	śrayiṣyati
Cau:	śrāmayati	śrambhayati	śrāpayati	śrāyayati ¹⁹
Des:	śīśramiṣati		śīśrāsati	śīśrīṣati
Per:	śaśrāma	śaśrambhe	śaśrau	śīśrāya M
Aor:	aśramīt ¹⁴	aśrambhiṣṭa	aśrāsīt	aśīśriyat ²⁰ M
CAo:	aśīśramat		aśīśrapat	aśīśrayat
Inf:	śramitum	śrambhitum	śrātum	śrayitum F
Abs:	śrāntvā ¹⁵			śrayitvā
PPP:	śrānta-	śrabdha-	śrāta- ¹⁷	śrita-
FPP:		śrambhañīya-		śrayaṇīya-
FPP:				śrāya-

¹/aścutat ²/ścotita- ³/śyāpayati ⁴/śīna-/śīta-
⁵/śrathnāti M/śranthati ⁶Abs -śrathya ⁷/śranthiṣyati ⁸/śranthitum
⁹/śaśrantha M ¹⁰/aśranthīt ¹¹/śranthitum ¹²/śranthitvā
¹³/śrathita- ¹⁴/aśramat ¹⁵/śramitvā ¹⁶/śrai-1 ¹⁷/śrāṇa-
¹⁸Abs -śrīya ¹⁹/śrāpayati ²⁰Pas aśrāyi

	377 śru-5 'hear'	378 ślāgh-1 'confide'	379 śvas-2/1 'breathe'	380 śvi-1 'swell'
Cit:	śṛṇoti M	ślāghate	śvasiti ³	śvayati
Pas:	śrūyate ¹	ślāghyate	śvasyate	śūyate
Fut:	śroṣyati	ślāghīṣyate	śvasiṣyati	śvayiṣyati
Cau:	śrāvayati	ślāghayati	śvāsayati	śvāyayati
Des:	śuśrūṣate	śiślāghīṣate	śiśvasiṣati	śiśvayiṣati
Per:	śuśrāva ²	śaślāghe	śaśvāsa	śiśvāya ⁴
Aor:	aśrauṣīt ²	aślāghīṣta	aśvasīt	aśva(yī)t
CAo:	aśiśravat	aśaślaghat	aśiśvasat	aśūśavat
Inf:	śrotum F	ślāghitum	śvasitum F	śvayitum
Abs:	śrutvā		śvasitvā	śvayitvā
PPP:	śruta-	ślāghita-	śvas(i)ta-	śūna-
FPP:	śrāvaṇīya-	ślāghaṇīya-	śvāsaṇīya-	
FPP:	śrāvya-	ślāghya-	śvāśya-	
	381 sañj-1 'adhere'	382 sad-1 'sit'	383 sah-1 'endure'	384 sād-5/1 'accomplish'
Cit:	sa(ñ)jati	sīdati M	sahate A	sādhnoti ¹⁰
Pas:	sajyate	sadyate	sahyate	sādhyate
Fut:	sañkṣyati	satsyati ⁵	sahiṣyate ⁷	sātsyati
Cau:	sañjayati	sādayati M	sāhayati	sādhayati
Des:	sisañkṣati	siṣatsati	sisahiṣate	siṣātsati
Per:	sasañja	sasāda M	sehe A	sasādha
Aor:	asāñkṣīt	asadat	asahiṣta	asātsīt
CAo:	asasañjat	asīṣadat	asīṣahat	asīṣadhat
Inf:	sa(ñ)ktum F	sattum ⁶	soḍhum ⁸ F	sāddhum ¹¹
Abs:	saktvā	sattvā	soḍhvā ⁹	sāddhvā
PPP:	sakta-	sanna-	soḍha-	saddha-
FPP:	sañjanīya-	sādanīya-	sahanīya-	sādhanīya-
FPP:	sajya-	sādya-	sāhya-	sādhya-

¹Abs -śrutya ²Pas aśrāvi ³/śvasati ⁴/śuśāva ⁵/sīdiṣyati
⁶/sīditum ⁷/saksyate ⁸/sahitum ⁹/sahitvā ¹⁰/sādhati M
¹¹/sādhitum

	385 si-5/9 'bind'	386 sic-6 'sprinkle'	387 sidh-1 'repel'	388 sidh-4 'succeed'
Cit:	sinoti ¹ M	siñcati M	sedhati	sidhyati M
Pas:	sīyate	sicyate	sidhyate	sidhyate
Fut:	siṣyati	sekṣyati	setsyati ⁵	setsyati
Cau:	sāyayati	secayati ⁴	sedhayati	sādhayati ⁸
Des:	siṣīṣati	siṣikṣati	sisedhiṣati	siṣitsati
Per:	siṣāya ² M	siṣeca M	siṣedha M	siṣedha
Aor:	asaiṣīt M	asicat M	asedhīt	asidhat
CAo:	asīṣayat	asīṣicat	asīṣidhat	asīṣidhat
Inf:	setum	sektum F	seddhum ⁶	seddhum
Abs:	sitvā	siktvā	sedhitvā ⁷	siddhvā ⁹
PPP:	sita- ³	sikta-	siddha-	siddha-
FPP:		secanīya-	sedhanīya-	
FPP:	seya-	secya-	sedhya-	

	389 siv-4 'sew'	390 su-5 'press'	391-1 'achieve'	392 sṛ-1 'flow'
Cit:	sīvyati	sunoti M	sūdate	sarati M
Pas:	sīvyate	sūyate		sriyate ¹⁴
Fut:	seviṣyati	soṣyati ¹²	sūdiṣyati	sariṣyati
Cau:	sevayati ¹⁰	sāvayati	sūdayati	sārayati
Des:	siseviṣati	susūṣati M	susūdiṣate	sisīrṣati
Per:	siṣeva	suṣāva M	suṣūde	sasāra M
Aor:	asevīt	asauṣīt ¹³ M	asūdiṣṭa	asarat ¹⁵
CAo:	asīṣivat	asūṣavat	asūṣudat	
Inf:	sevitum F	sotum	sūditum	sartum F
Abs:	sevitvā ¹¹	sutvā		sṛtvā
PPP:	syūta-	suta-		sṛta-
FPP:				sāraṇīya-
FPP:	sīvyā-			sārya-

¹/sināti M ²/sasau ³/sina- ⁴/siñcayati ⁵/sedhiṣyati ⁶/sedhitum
⁷/sidh(it)vā ⁸/sedhayati ⁹/sedhitvā ¹⁰/sivayati ¹¹/syūtvā
¹²/saviṣyati ¹³/asāvīt M ¹⁴Abs -sṛtya ¹⁵/asārṣīt

	393 sṛj-6/4 'emit'	394 sṛp-1 'creep'	395 sev-1 'serve'	396 skand-1 'dart'
Cit:	sṛjati ¹	sarpati M	sevate	skandati
Pas:	sṛjyate	sṛpyate	sevyate	ska(n)dyate
Fut:	sṛakṣyati M	sarpsyati ³	seviṣyate A	skantsyati
Cau:	sarjayati	sarpayati	sevayati	skandayati
Des:	sisṛkṣati M	sisṛpsati	siseviṣate	ciskantsati
Per:	sasarja M	sasarpa	siṣeve	caskanda M
Aor:	asṛākṣīt ²	asṛpat	aseviṣta	aska(n)dat ⁵
CAO:	asasarjat	asasarpat	asiṣevāt	acaskandat
Inf:	sraṣtum F	sarp(i)tum ⁴	sevitum F	skanditum
Abs:	sṛṣtvā	sṛptvā	sevitvā	skanttvā
PPP:	sṛṣta-	sṛpta-	sevita-	skanna-
FPP:			sevanīya-	
FPP:	sarjya-		sevyā-	
	397 stambh-9 'uphold'	398 stu-2 'praise'	399 str-5/9 'overthrow'	400 sthā-1 'stand'
Cit:	stabhnāti ⁶	stauti M	strṇoti ¹¹ M	tiṣṭati M
Pas:	stabhyate	stūyate	staryate ¹²	sthīyate ¹⁵
Fut:	stambhiṣyati	stoṣyati	stariṣyati	sthāsyati
Cau:	stambhayati	stāvayati	stārayati	sthāpayati
Des:	tistambhiṣati	tuṣṭuṣati	tistirṣati	tiṣṭhāsatī
Per:	tastambha M	tuṣṭāva M	tastāra M	tasthau
Aor:	astambhī ⁷ M	astauṣīt ¹⁰ M	astār(ṣ)īt M	asthāt M
CAO:	atastambhat	atuṣṭavat	atastarat	atiṣṭhipat
Inf:	stambhitum ⁸	stotum	star(i)tum	sthātum F
Abs:	stambhitvā ⁹	stutvā	str̥tvā ¹³	sthitvā
PPP:	stabdha-	stuta-	str̥ta- ¹⁴	sthita-
FPP:	stambhanīya-	stavanīya-		
FPP:		stavya-		stheya- ⁵

¹Mid sṛjyate ²Mid asṛṣta ³/sṛapsyati ⁴/sṛap(i)tum ⁵/askāntsīt
⁶/stabhnōti; Mid stambhate ⁷/astambhat ⁸/stabdhum ⁹/stabdhvā
¹⁰/astāvīt ¹¹/str̥nāti M ¹²/stīryate/striyate ¹³/stīrtvā ¹⁴/stīrṇa-
¹⁵Abs -sthāya; Prec Act stheyāt

	401 snā-2 'bathe'	402 snih-4 'love'	403 spardh-1 'strive'	404 sprś-6 'touch'
Cit:	snāti	snihyati	spardhate	sprśati M
Pas:	snāyate	snihyate	spardhyate ⁵	sprśyate
Fut:	snāsyati M	snehiṣyati ¹	spardhiṣyate	sparkṣyati ⁷
Cau:	snāpayati	snehayati	spardhayati	sparśayati
Des:	sisnāsati	sisnikṣati	pispardhiṣate	pisprkṣati
Per:	sasnau	siṣṇeha	paspardhe ⁶	pasparśa M
Aor:	asnāsīt	asnihat	aspardhiṣṭa	asprākṣīt ⁸
CAo:		asiṣṇihat		apasparśat
Inf:	snātum F	snegdhum ²	spardhitum	sparṣtum ⁹ F
Abs:	snātvā	snigdhwā ³	spardhitvā	sprṣṭvā
PPP:	snāta-	snigdha- ⁴	spardhita-	sprṣṭa-
FPP:			spardhanīya-	sparśanīya-
FPP:	sneya-	snehya-	spardhya-	sprṣya-
	405 sprh-10 'desire'	406 sphur-6 'dart'	407 smi-1 'smile'	408 smr-1 'remember'
Cit:	sprhayati	sphurati	smayate	smarati
Pas:	sprhyate		smīyate ¹¹	smaryate ¹³
Fut:	sprhayiṣyati	sphuriṣyati	smeṣyate	smariṣyati
Cau:		sphorayati	smāyayati	smārayati
Des:	pisprhayiṣati	pusphuriṣati	sismayiṣate	susmūrṣate
Per:	sprhayām ā	pusphora M	siṣmiye	sasmāra
Aor:	apisprhat	asphurīt ¹⁰	asmeṣṭa ¹²	asmārṣīt
CAo:		apusphurat		asasmarat
Inf:	sprhayitum	sphuritum	smetum F	smartum F
Abs:	sprhayitvā		smitvā	smṛtvā
PPP:	sprhita-	sphurita-	smita-	smṛta-
FPP:	sprhaṇīya-		smayanīya-	smaraṇīya-
FPP:			smāya-	smārya-

¹/snekṣyati ²/snehitum ³/snihitvā ⁴/snīdha- ⁵Abs -sprdhya
⁶/paspr̥dhe ⁷/sprakṣyati ⁸/aspār̥kṣīt/aspṛkṣat ⁹/sprāṣtum F
¹⁰/asphorīt ¹¹Abs -sm(ay)itya ¹²/asmayiṣṭa ¹³Abs -smṛtya

	409 syand-1 'flow'	410 sru-1 'flow'	411 svañj-1 'embrace'	412 svad-1 'relish'
Cit:	syandate	sravati	svajate	svādate A
Pas:	syandyate		svajyate	-- ⁷
Fut:	syandiṣyate ¹	sroṣyati ³	svaṅkṣyate ⁴	
Cau:	syandayati	srāvayati	svañjayati	svādayati
Des:	sisyandiṣate	susrūṣati	sisvaṅkṣate	sisvādiṣate
Per:	sasyande	susrāva M	sasvañje	sasvāde
Aor:	asyandat ²	asrāvīt	asvaṅkta ⁵	asvadiṣta
CAo:	asiṣyadat	asusravat	asasvañjat	asiṣvadat
Inf:	syand(i)tum	srotum	sva(ñ)ktum	svāditum
Abs:	syand(i)tvā		sva(ñ)ktvā ⁶	
PPP:	syanna-	sruta-	svakta-	svadita-
FPP:				svādanīya-
FPP:	syandya-	srāvya-	svajya-	svādya-
	413 svan-1 'resound'	414 svap-2 'sleep'	415 svid-4/1 'sweat'	416 svr-1 'sound'
Cit:	svanati	svapiti	svidyati ⁹	svarati
Pas:		supyate	svidyate	
Fut:	svaniṣyati	svapsyati	svetsyate ¹⁰	svariṣyati
Cau:	svānayati	svāpayati	svedayati	svārayati
Des:	sisvaniṣate	suṣupsati	sisvidiṣate	sisvariṣati
Per:	sasvāna	suṣvāpa	siṣveda M	sasvāra
Aor:	asvānīt	asvāpsīt ⁸	asvidat ¹¹	asvār(ṣ)īt
CAo:	asiṣvanat	asiṣvapat	asiṣvidat	asiṣvarat
Inf:	svanitum	svaptum F	sveditum ¹²	svar(i)tum
Abs:		suptvā	sviditvā	
PPP:	svanita-	supta-	svidita- ¹³	
FPP:				
FPP:			svedya-	svārya-

¹/syantsyate ²Mid asyan(t)ta/asyandiṣta ³/sraviṣyati ⁴/svajiṣyate
⁵Pas asvañji ⁶/svajitvā ⁷Abs -svādya ⁸Pas asvāpi ⁹Mid svedate
¹⁰/svediṣyate ¹¹Mid asvediṣta ¹²/svettum ¹³/svedita-/svinna-

	417 han-2 'kill'	418 hary-1 'enjoy'	419 has-1 'laugh'	420 hā-3 'abandon'
Cit:	hanti [23]	haryati M	hasati M	jahāti [17]
Pas:	hanyate ¹		hasyate	hīyate ⁶
Fut:	haniṣyati ²		hasiṣyati	hāsyati
Cau:	ghātayati		hāsayati	hāpayati
Des:	jighāṃsati ³	jiharyiṣati	jihasiṣati	jihāsati
Per:	jaghāna M	jaharya	jahāsa M	jahau M
Aor:	avadhīt ⁴ M	aharyīt	ahasīt ⁵	ahā(sī)t ⁷
CAo:	ajīghanat		ajīhasat	ajīhapat
Inf:	hantum F		hasitum	hātum F
Abs:	hatvā		hasitvā	hitvā
PPP:	hata-		hasita-	hīna-
FPP:			hasanīya-	
FPP:			hāsyā-	heya-

	421 hā-3 'go forth'	422 hi-5 'impel'	423 hiṃs-1/7 'injure'	424 hu-3 'sacrifice'
Cit:	jihīte [18]	hinoti M	hiṃsati ⁸	juhōti M
Pas:	hāyate	hīyate	hiṃsyate	hūyate
Fut:	hāsyate	heṣyati	hiṃsiṣyati	hoṣyati
Cau:	hāpayati	hāyayati	hiṃsayati	hāvayati
Des:	jihāsate	jihīṣati	jihīṃsiṣati	juhūṣati
Per:	jahe	jighāya M	jihīṃsa	juhāva ⁹ M
Aor:	ahāsta ⁷	ahaiṣīt ⁷	ahiṃsīt	ahauṣīt ¹⁰
CAo:	ajīhapat	ajīhayat	ajihīṃsat	ajūhavat
Inf:	hātum F	hetum F	hiṃsitum F	hotum F
Abs:	hātvā		hiṃsitvā	hutvā
PPP:	hāna-	hita-	hiṃsita-	huta-
FPP:			hiṃsanīya-	
FPP:			hiṃsyā-	havya-

¹Abs -hanya/-hatya ²/haṃsyati ³Int jaṅghanyate ⁴from vadh (323)
⁵Pas ahāsi ⁶Abs -haya; Prec Act heyāt ⁷Pas ahāyi
⁸/hinasti—hiṃsanti ⁹/juhavām āsa ¹⁰Pas ahāvi

	425 hr-1 'take'	426 hrṣ-4 'rejoice'	427 hras-1 'diminish'	428 hrād-1 'rattle'
Cit:	harati M	hrṣyati M	hrasati M	hrādate
Pas:	hriyate ¹	hrṣyate		
Fut:	hariṣyati ²	harṣiṣyati	hrasiṣyati	hrādiṣyate
Cau:	hārayati	harṣayati	hrāsayati	hrādayati
Des:	jihīrṣati	jiharṣiṣati	jihraṣiṣati	
Per:	jahāra M	jaharṣa M	jahrāsa	jahrāde
Aor:	ahārṣīt ³	ahrṣat ⁴	ahrāsīt	ahrādiṣṭa
CAo:	ajīharat	ajīhrṣat	ajihrasat	
Inf:	hartum F	harṣitum	hrasitum	hrāditum
Abs:	hrtvā			
PPP:	hrta-	hrṣṭa- ⁵	hras(i)ta-	hrādita-
FPP:	haraṇīya-		hrāsanīya-	
FPP:	hārya-			
	429 hrī-3 'blush'	430 hlād-1 'refresh'	431 hvṛ-1 'bend'	432 hve-1 'call'
Cit:	jihreti	hlādate	hvarati	hvayati M
Pas:	hrīyate		hvaryate	hūyate
Fut:	hreṣyati	hlādiṣyate	hvariṣyati	hvāsyati ⁹
Cau:	hrepayati	hlādayati	hvārayati	hvāyayati
Des:	jihriṣati	jihlādiṣate	juh(v)ūrṣati	juhūṣati
Per:	jihrāya ⁶	jahlāde	jahvāra	juhāva M
Aor:	ahraiṣīt ⁷	ahlādiṣṭa	ahvārṣīt	ahvat ¹⁰ M
CAo:	ajihripat	ajihladat		ajūhavat
Inf:	hretum	hlāditum	hvartum	hvātum F
Abs:	hrītvā			hūtṽ
PPP:	hrīta- ⁸	hlanna-	hvṛta-	hūta-
FPP:				havya-

¹Abs -hrtya ²Prec Mid hrṣiṣṭa ³Mid ahrta; Pas ahāri ⁴Pas aharṣi
⁵/hrṣita- ⁶/jihrayām āsa ⁷Pas ahrāyi ⁸/hrīṇa- ⁹/hvayisyati
¹⁰/ahvāsīt; Pas ahvāyi/ahāvi

	16a adhi + i
	'study'
Cit:	adhīte [14]
Pas:	adhīyate ¹
Fut:	adhyeṣyate
Cau:	adhyāpayati
Des:	adhīyīṣate
Per:	adhīye
Aor:	adhyaiṣṭa
CAo:	adhyāpipat
Inf:	adhyetum F
Abs:	
PPP:	adhīta-
FPP:	
FPP:	adhyeya-

¹Abs adhītya

Table 28. Index to verb stems.

akamp- . . .	38	Aor	akhit- . . .	68	Aor	acikal- . . .	39	Aor
akart- . . .	46	Aor	akhid- . . .	68	Aor	acıcint- . .	99	Aor
akarş- . . .	48	Aor	akhait- . . .	68	Aor	acıcud- . .	100	Aor
akas-	41	Aor	akhy-	69	Aor	acıcur- . .	101	Aor
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akār-	48	Aor	agarh-	74	Aor	acai-	97	Aor
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akr-	45	Aor	agād-	71	Aor	acchaid- . .	106	Aor
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üp-	326	Per	auñch- . . .	26	Aor	kās-	43	Cit
üy-	348	Pas	aund- . . .	27	Aor	kāśay- . . .	43	Cau
üy-	348	Per	aubh-	28	Aor	kāśiṣy- . . .	43	Fut
ūs-	328	Per	aumbh- . .	28	Aor	kāśy-	43	Cit
ūs-	29	Per	auṣ-	29	Aor	kāśy-	43	Pas
ūs-	329	Per	auh-	30	Aor	kāśay- . . .	41	Cau
ūh	30	Cit	kathay- . .	37	Cit	kir-	49	Cit
ūh-	332	Per	kathayiṣy- .	37	Fut	kiry-	49	Pas
ūhay-	30	Cau	kathy- . . .	37	Pas	kupy-	44	Cit
ūhiṣy-	30	Fut	kamp-	38	Cit	kupy-	44	Pas
ūhy-	30	Pas	kampay- . .	38	Cau	kur-	45	Cit
r-	31	Cit	kampiṣy- . .	38	Fut	kuru-	45	Cit
rc-	32	Cit	kampy- . . .	38	Pas	kurv-	45	Cit
rcch-	31	Cit	karav- . . .	45	Cit	krty-	46	Pas
rcy-	32	Pas	kariṣy- . . .	45	Fut	krnt-	46	Cit
rjy-	33	Pas	kariṣy- . . .	49	Fut	krśy-	47	Cit
rdhn-	34	Cit	karīṣy- . . .	49	Fut	krṣy-	48	Pas
rdhy-	34	Cit	karo-	45	Cit	kopay- . . .	44	Cau
rdhy-	34	Pas	karkṣy- . .	48	Fut	kopiṣy- . .	44	Fut
rṣ-	35	Cit	kartay- . .	46	Cau	kramay- . .	51	Cau
e-	11	Cit	kartiṣy- . .	46	Fut	kramiṣy- . .	51	Fut
e-	16	Cit	karśay- . .	47	Cau	kramy- . . .	51	Pas
edh-	36	Cit	karśiṣy- . .	47	Fut	krāpay- . .	52	Cau
edhay- . . .	36	Cau	karṣ-	48	Cit	krām-	51	Cit
edhiṣy- . . .	36	Fut	karṣay- . .	48	Cau	krāmay- . .	51	Cau
edhy-	36	Pas	kalay- . . .	40	Cit	krāmy- . . .	51	Cit
eṣay-	18	Cau	kalayiṣy- . .	39	Fut	kriy-	45	Pas
eṣay-	19	Cau	kalayiṣy- . .	40	Fut	krīḍ-	53	Cit
eṣiṣy-	18	Fut	kalp-	50	Cit	krīḍay- . .	53	Cau
eṣiṣy-	19	Fut	kalpay- . .	50	Cau	krīḍiṣy- . .	53	Fut
eṣy-	16	Fut	kalpiṣy- . .	50	Fut	krīḍy- . . .	53	Pas
ai-	16	Aor	kalpsy- . .	50	Fut	krīṇ-	52	Cit
aikṣ-	20	Aor	kaly-	40	Pas	krīy-	52	Pas
aid-	21	Aor	kas-	41	Cit	krudhy- . .	54	Cit
aidh-	36	Aor	kasiṣy- . . .	41	Fut	krudhy- . .	54	Pas
aindh- . . .	17	Aor	kasy-	41	Pas	kruśy- . . .	55	Pas
air-	22	Aor	kāñks- . . .	42	Cit	kreṣy- . . .	52	Fut
aiś-	23	Aor	kāñkṣay- . .	42	Cau	krokṣy- . .	55	Fut
aiṣ-	18	Aor	kāñkṣiṣy- . .	42	Fut	krotsy- . . .	54	Fut
aiṣ-	19	Aor	kāñkṣy- . .	42	Pas	krodhay- . .	54	Cau
aiṣ-	24	Aor	kāthay- . .	37	Cau	kroś-	55	Cit
obhiṣy- . . .	28	Fut	kāray- . . .	45	Cau	krośay- . .	55	Cau
oṣ-	29	Cit	kāray- . . .	49	Cau	kliśn-	56	Cit
oṣay-	29	Cau	kālay- . . .	39	Cit	kliśy-	56	Pas
oṣiṣy-	29	Fut	kālay- . . .	40	Cau	kleśay- . . .	56	Cau
aukṣ-	25	Aor	kāly-	39	Pas	kleśiṣy- . .	56	Fut

kṣaṁsy-	58	Fut	khādiṣy-	67	Fut	gāy-	76	Pas
kṣaṇ-	57	Cit	khādy-	67	Pas	gāy-	84	Cit
kṣaṇay-	57	Cau	khānay-	66	Cau	gāray-	82	Cau
kṣaṇiṣy-	57	Fut	khidy-	68	Cit	gāray-	83	Cau
kṣaṇy-	57	Pas	khidy-	68	Pas	gālay-	75	Cau
kṣapay-	61	Cau	khint-	68	Cit	gāvay-	78	Cau
kṣam-	58	Cit	khind-	68	Cit	gāsy-	76	Fut
kṣamay-	58	Cau	khetsy-	68	Fut	gāsy-	84	Fut
kṣamiṣy-	58	Fut	kheday-	68	Cau	gāh-	77	Cit
kṣamy-	58	Pas	khyā-	69	Cit	gāhay-	77	Cau
kṣay-	61	Cit	khyāpay-	69	Cau	gāhiṣy-	77	Fut
kṣayay-	61	Cau	khyāy-	69	Pas	gāhy-	77	Pas
kṣar-	59	Cit	khyāsy-	69	Fut	gir-	82	Cit
kṣariṣy-	59	Fut	ga-	76	Cit	gīy-	84	Pas
kṣāṇay-	57	Cau	gacch-	72	Cit	gīry-	82	Pas
kṣāmy-	58	Cit	gaṇay-	70	Cit	gupy-	79	Pas
kṣāyay-	61	Cau	gaṇayiṣy-	70	Fut	guhy-	80	Pas
kṣāray-	59	Cau	gaṇy-	70	Pas	gūh-	80	Cit
kṣālay-	60	Cit	gad-	71	Cit	gūhay-	80	Cau
kṣālayiṣy-	60	Fut	gadiṣy-	71	Fut	gūhiṣy-	80	Fut
kṣāly-	60	Pas	gady-	71	Pas	grṇ-	83	Cit
kṣiṇ-	61	Cit	gamay-	72	Cau	grdhy-	81	Cit
kṣip-	62	Cit	gamiṣy-	72	Fut	grṇ-	88	Cit
kṣipy-	62	Pas	gamy-	72	Pas	grhy-	88	Pas
kṣipy-	62	Cit	gariṣy-	82	Fut	gopay-	79	Cau
kṣīy-	61	Pas	gariṣy-	83	Fut	gopāy-	79	Cit
kṣunat-	63	Cit	gariṣy-	83	Fut	gopāy-	85	Cit
kṣunad-	63	Cit	gariṣy-	82	Fut	gopāyay-	85	Cau
kṣudy-	63	Pas	garj-	73	Cit	gopāyiṣy-	85	Fut
kṣudhy-	64	Cit	garjay-	73	Cau	gopāyy-	85	Pas
kṣudhy-	64	Pas	garjiṣy-	73	Fut	gopiṣy-	79	Fut
kṣunt-	63	Cit	garjy-	73	Pas	gopsy-	79	Fut
kṣund-	63	Cit	gardhay-	81	Cau	goṣy-	78	Fut
kṣepay-	62	Cau	gardhiṣy-	81	Fut	grathn-	86	Cit
kṣepsy-	62	Fut	garh-	74	Cit	grathy-	86	Pas
kṣeṣy-	61	Fut	garhay-	74	Cau	granth-	86	Cit
kṣotsy-	63	Fut	garhiṣy-	74	Fut	granthay-	86	Cau
kṣotsy-	64	Fut	garhy-	74	Pas	granthiṣy-	86	Fut
kṣoday-	63	Cau	gal-	75	Cit	gras-	87	Cit
kṣodhay-	64	Cau	galiṣy-	75	Fut	grasiṣy-	87	Fut
khaṇḍay-	65	Cit	galy-	75	Pas	grasy-	87	Pas
khan-	66	Cit	gav-	78	Cit	grahiṣy-	88	Fut
khaniṣy-	66	Fut	gā-	76	Cit	grāsay-	87	Cau
khan-	66	Pas	gāday-	71	Cau	grāhay-	88	Cau
khād-	67	Cit	gāpay-	76	Cau	greth-	86	Per
khāday-	67	Cau	gāpay-	84	Cau	ghar-	90	Cit

gharişy- . . .	90	Fut	cakhy- . . .	69	Per	cikşip- . . .	62	Per
ghātay- . . .	417	Cau	cacakş- . . .	92	Per	cikşiy- . . .	61	Per
ghāray- . . .	90	Cau	cacam- . . .	93	Per	cikşep- . . .	62	Per
ghuşy- . . .	89	Pas	cacar- . . .	94	Per	cikhid- . . .	68	Per
ghoş- . . .	89	Cit	cacart- . . .	102	Per	cikhed- . . .	68	Per
ghoşay- . . .	89	Cau	cacarv- . . .	95	Per	cicay- . . .	97	Per
ghoşışy- . . .	89	Fut	cacal- . . .	96	Per	cicāy- . . .	97	Per
ghna- . . .	417	Cit	cacām- . . .	93	Per	cicit- . . .	98	Per
ghrāpay- . . .	91	Cau	cacār- . . .	94	Per	cicişt- . . .	103	Per
ghrāy- . . .	91	Pas	cacāl- . . .	96	Per	cice- . . .	97	Per
ghrāsy- . . .	91	Fut	cacr̥t- . . .	102	Per	cicet- . . .	98	Per
cakamp- . . .	38	Per	cacr̥v- . . .	95	Per	ciceşt- . . .	103	Per
cakar- . . .	45	Per	caḍ- . . .	92	Cit	cicchid- . . .	106	Per
cakar- . . .	49	Per	cam- . . .	93	Cit	cicched- . . .	106	Per
cakart- . . .	46	Per	camışy- . . .	93	Fut	cicy- . . .	97	Per
cakarś- . . .	47	Per	cayay- . . .	97	Cau	city- . . .	98	Pas
cakarş- . . .	48	Per	car- . . .	94	Cit	cin- . . .	97	Cit
cakas- . . .	41	Per	carışy- . . .	94	Fut	cintay- . . .	99	Cit
cakāñks- . . .	42	Per	cartay- . . .	102	Cau	cintayışy- . . .	99	Fut
cakār- . . .	45	Per	cary- . . .	94	Pas	cinty- . . .	99	Pas
cakār- . . .	49	Per	carv- . . .	95	Cit	cīy- . . .	97	Pas
cakāś- . . .	43	Per	carvay- . . .	95	Cau	cukup- . . .	44	Per
cakās- . . .	41	Per	carvy- . . .	95	Pas	cukop- . . .	44	Per
cakr- . . .	45	Per	cal- . . .	96	Cit	cukrudh- . . .	54	Per
cakrś- . . .	47	Per	calay- . . .	96	Cau	cukruś- . . .	55	Per
caklp- . . .	50	Per	calışy- . . .	96	Fut	cukrodh- . . .	54	Per
cakr- . . .	45	Per	caly- . . .	96	Pas	cukroś- . . .	55	Per
cakr- . . .	49	Per	caş- . . .	92	Cit	cukşud- . . .	63	Per
cakram- . . .	51	Per	caskand- . . .	396	Per	cukşudh- . . .	64	Per
cakrām- . . .	51	Per	cāmay- . . .	93	Cau	cukşod- . . .	63	Per
cakş- . . .	41	Per	cāyay- . . .	97	Cau	cukşodh- . . .	64	Per
cakş- . . .	92	Cit	cāray- . . .	94	Cau	cucyuv- . . .	104	Per
cakş- . . .	92	Per	cālay- . . .	96	Cau	cuşcut- . . .	370	Per
cakşan- . . .	57	Per	cikay- . . .	97	Per	cuşcot- . . .	370	Per
cakşan- . . .	58	Per	cikāy- . . .	97	Per	cr̥t- . . .	102	Cit
cakşam- . . .	58	Per	cike- . . .	97	Per	cr̥ty- . . .	102	Pas
cakşay- . . .	92	Cau	ciky- . . .	97	Per	cr̥nt- . . .	102	Cit
cakşar- . . .	59	Per	cikray- . . .	52	Per	cet- . . .	98	Cit
cakşān- . . .	57	Per	cikrāy- . . .	52	Per	cetay- . . .	98	Cau
cakşām- . . .	58	Per	cikriy- . . .	52	Per	cetişy- . . .	98	Fut
cakşār- . . .	59	Per	cikriḍ- . . .	53	Per	cem- . . .	93	Per
cakşy- . . .	92	Pas	cikliś- . . .	56	Per	cer- . . .	94	Per
cakhan- . . .	66	Per	cikleś- . . .	56	Per	cel- . . .	96	Per
cakhād- . . .	67	Per	cikleş- . . .	56	Per	ceşt- . . .	103	Cit
cakhān- . . .	66	Per	cikşay- . . .	61	Per	ceştay- . . .	103	Cau
cakhn- . . .	66	Per	cikşay- . . .	61	Per	ceştişy- . . .	103	Fut

ceṣṭy-	103	Pas	jagras-	87	Per	jahrṣ-	426	Per
ceṣy-	97	Fut	jagrah-	88	Per	jahr-	425	Per
coday-	100	Cit	jagrāh-	88	Per	jahas-	427	Per
codayiṣy-	100	Fut	jagl-	75	Per	jahrād-	428	Per
cody-	100	Pas	jaghan-	417	Per	jahrās-	427	Per
coray-	101	Cit	jaghar-	90	Per	jahlād-	430	Per
corayiṣy-	101	Fut	jaghā-	77	Per	jahvar-	431	Per
cory-	101	Pas	jaghāk-	77	Per	jahvār-	431	Per
cyav-	104	Cit	jaghān-	417	Per	jagar-	109	Cit
cyāvay-	104	Cau	jaghār-	90	Per	jagaray-	109	Cau
cyosy-	104	Fut	jaghn-	417	Per	jagariṣy-	109	Fut
chāday-	105	Cit	jaghr-	90	Per	jagary-	109	Pas
chādayiṣy-	105	Fut	jaghr-	91	Per	jagr-	109	Cit
chādy-	105	Pas	jajar-	114	Per	jagr-	109	Cit
chidy-	106	Pas	jajalp-	108	Per	jān-	115	Cit
chinat-	106	Cit	jajāgar-	109	Per	jāpay-	110	Cau
chinad-	106	Cit	jajāgār-	109	Per	jāy-	107	Cit
chint-	106	Cit	jajāgr-	109	Per	jigay-	110	Per
chind-	106	Cit	jajār-	114	Per	jigā-	76	Cit
chetsy-	106	Fut	jajñ-	107	Per	jigāy-	110	Per
cheday-	106	Cau	jajñ-	115	Per	jige-	110	Per
ja-	417	Cit	jajr-	114	Per	jigy-	110	Per
jag-	76	Per	jajval-	117	Per	jighay-	422	Per
jag-	84	Per	jajvāl-	117	Per	jighar-	90	Cit
jagad-	71	Per	janay-	107	Cau	jighāy-	422	Per
jagan-	72	Per	janiṣy-	107	Fut	jighr-	90	Cit
jagam-	72	Per	jany-	107	Pas	jighe-	422	Per
jagar-	83	Per	jay-	110	Cit	jighy-	422	Per
jagar-	82	Per	jayiṣy-	110	Fut	jighr-	91	Cit
jagarj-	73	Per	jaray-	114	Cau	jijinv-	111	Per
jagardh-	81	Per	jarīṣy-	114	Fut	jijiv-	112	Per
jagarh-	74	Per	jarīṣy-	114	Fut	jijy-	116	Per
jagal-	75	Per	jalp-	108	Cit	jin-	116	Cit
jagād-	71	Per	jalpay-	108	Cau	jinv-	111	Cit
jagām-	72	Per	jalpiṣy-	108	Fut	jinvay-	111	Cau
jagār-	82	Per	jalpy-	108	Pas	jinvīṣy-	111	Fut
jagār-	83	Per	jah-	420	Cit	jih-	421	Cit
jagāl-	75	Per	jah-	420	Per	jihims-	423	Per
jagāh-	77	Per	jah-	421	Per	jihray-	429	Cit
jagrj-	73	Per	jahar-	425	Per	jihray-	429	Per
jagrdh-	81	Per	jahary-	418	Per	jihrāy-	429	Per
jagrḥ-	88	Per	jaharṣ-	426	Per	jihri-	429	Cit
jagm-	72	Per	jahas-	419	Per	jihre-	429	Cit
jagr-	82	Per	jahār-	425	Per	jīy-	110	Pas
jagr-	83	Per	jahās-	419	Per	jīy-	116	Pas
jagranth-	86	Per	jahry-	418	Per	jīry-	114	Cit

jīry-	114	Pas	dhauky- . .	118	Pas	tarday- . .	130	Cau
jīv-	112	Cit	taṃsy- . . .	121	Fut	tardişy- . .	130	Fut
jīvay-	112	Cau	taks-	119	Cit	tarpay- . .	131	Cau
jīvişy-	112	Fut	takşay- . .	119	Cau	tarpişy- . .	131	Fut
jīvy-	112	Pas	takşışy- . .	119	Fut	tarpsy- . . .	131	Fut
jugup-	79	Per	takşy- . . .	119	Pas	tarsay- . . .	132	Cau
juguv-	78	Per	takşy- . . .	119	Fut	tarşışy- . .	132	Fut
juguh-	80	Per	tataks- . . .	119	Per	tastambh- .	397	Per
jugū-	80	Per	tatan-	121	Per	tastar- . . .	399	Per
jugūh-	80	Per	tatap-	122	Per	tastār- . . .	399	Per
jugo-	80	Per	tatam- . . .	123	Per	tasth-	400	Per
jugop-	79	Per	tatar-	133	Per	tāday- . . .	120	Cit
jughuş-	89	Per	tatard- . . .	130	Per	tādayişy- .	120	Fut
jughoš-	89	Per	tatarp- . . .	131	Per	tādy-	120	Pas
jujuş-	113	Per	tatarş- . . .	132	Per	tānay- . . .	121	Cau
juş-	113	Cit	tatān-	121	Per	tāpay- . . .	122	Cau
juşy-	113	Pas	tatāp- . . .	122	Per	tāmy-	123	Cit
juhav-	424	Cit	tatām- . . .	123	Per	tāy-	121	Pas
juhav-	424	Per	tatār-	133	Per	tāray- . . .	133	Cau
juhav-	432	Per	tatrđ-	130	Per	tişth-	400	Cit
juhāv-	424	Per	tatr̥p-	131	Per	tīry-	133	Pas
juhāv-	432	Per	tatr̥ş-	132	Per	tutud- . . .	126	Per
juhu-	424	Cit	tatr̥ş-	135	Per	tutur- . . .	127	Cit
juhuv-	424	Per	tatyak- . . .	134	Per	tutuş- . . .	129	Per
juhuv-	432	Per	tatyaj- . . .	134	Per	tutod- . . .	126	Per
juho-	424	Cit	tatyāj- . . .	134	Per	tutor-	127	Cit
juho-	424	Per	tatr-	136	Per	tutoş-	129	Per
juhv-	424	Cit	tatrap- . . .	131	Per	tud-	126	Cit
jer-	114	Per	tatras- . . .	135	Per	tudy-	126	Pas
jeşy-	110	Fut	tatrās- . . .	135	Per	tur-	127	Cit
joşay-	113	Cau	tatvar- . . .	137	Per	tuştav- . . .	398	Per
joşışy-	113	Fut	tan-	121	Cit	tuştāv- . . .	398	Per
jñāpay-	115	Cau	tanişy- . . .	121	Fut	tuştu-	398	Per
jñāy-	115	Pas	tany-	121	Pas	tuştuv- . . .	398	Per
jñāsy-	115	Fut	tap-	122	Cit	tušto-	398	Per
jyapay-	116	Cau	tapişy- . . .	122	Fut	tuşy-	129	Cit
jyasy-	116	Fut	tapy-	122	Pas	tuşy-	129	Pas
jval-	117	Cit	tapsy- . . .	122	Fut	tṛmat-	130	Cit
jvalay-	117	Cau	tamay- . . .	123	Cau	tṛnad-	130	Cit
jvalişy-	117	Fut	tamişy- . .	123	Fut	tṛdy-	130	Pas
jvaly-	117	Pas	tar-	133	Cit	tṛnt-	130	Cit
jvālay-	117	Cau	tarişy- . . .	133	Fut	tṛnd-	130	Cit
dudhauk- . . .	118	Per	tarīşy- . . .	133	Fut	tṛpy-	131	Cit
dhauk-	118	Cit	tarkay- . . .	124	Cit	tṛpy-	131	Pas
dhaukay- . . .	118	Cau	tarkayişy- .	124	Fut	tṛşy-	132	Cit
dhaukişy- . . .	118	Fut	tarky- . . .	124	Pas	tejay-	125	Cit

ten-	121	Per	dadakṣ- . .	139	Per	dambhay- 142	Cau	
tep-	122	Per	dadag- . . .	145	Per	dambhiṣy- 142	Fut	
tem-	123	Per	dadabh- . .	142	Per	damy- . . .	141	Pas
ter-	133	Per	dadam- . .	141	Per	day-	143	Cit
tokṣy- . . .	129	Fut	dadambh- 142	Per		dayiṣy- . .	143	Fut
totsy-	126	Fut	dadar- . . .	162	Per	daray- . . .	162	Cau
today- . . .	126	Cau	dadarp- . .	159	Per	dariṣy- . . .	158	Fut
tolay-	128	Cit	dadarś- . .	160	Per	dariṣy- . . .	162	Fut
tolayiṣy- .	128	Fut	dadas- . . .	144	Per	darīṣy- . . .	162	Fut
toly-	128	Pas	dadah- . . .	145	Per	darpay- . .	159	Cau
toṣay- . . .	129	Cau	dadābh- . .	142	Per	darpiṣy- . .	159	Fut
tyakṣy- . .	134	Fut	dadām- . .	141	Per	darpsy- . .	159	Fut
tyaj-	134	Cit	dadār- . . .	162	Per	darṣay- . .	160	Cau
tyajiṣy- . .	134	Fut	dadās- . . .	144	Per	daś-	138	Cit
tyajy-	134	Pas	dadāh- . . .	145	Per	daśy-	138	Pas
tyājay- . . .	134	Cau	dadṛmh- . .	161	Per	dasiṣy- . . .	144	Fut
trapsy- . . .	131	Fut	dadṛp- . . .	159	Per	dasy-	144	Cit
tras-	135	Cit	dadṛś- . . .	160	Per	dah-	145	Cit
trasiṣy- . .	135	Fut	dadr-	158	Per	dahiṣy- . .	145	Fut
trasy-	135	Cit	dadr-	162	Per	dahy- . . .	145	Pas
trasy-	135	Pas	dadr-	164	Per	dā-	147	Cit
trā-	136	Cit	dadrap- . .	159	Per	dāpay- . . .	146	Cau
trāpay- . .	136	Cau	dadraṣ- . .	160	Per	dāpay- . . .	147	Cau
trāy-	136	Cit	dadh- . . .	168	Cit	dāmy- . . .	141	Cit
trāy-	136	Pas	dadh- . . .	168	Per	dāray- . . .	158	Cau
trāsay- . . .	135	Cau	dadh- . . .	173	Per	dāray- . . .	162	Cau
trāsy-	136	Fut	dadhar- . .	171	Per	dāvay- . . .	154	Cau
tvar-	137	Cit	dadharṣ- .	172	Per	dāsay- . . .	144	Cau
tvaray- . .	137	Cau	dadhār- . .	171	Per	dāsiṣy- . . .	144	Fut
tvariṣy- . .	137	Fut	dadhāv- . .	169	Per	dāsy-	146	Fut
tvary- . . .	137	Pas	dadhrṣ- . .	172	Per	dāsy-	147	Fut
tvāray- . .	137	Cau	dadhm- . .	174	Per	dāhay- . . .	145	Cau
daṁś- . . .	138	Cit	dadhy- . .	175	Per	dig-	151	Cit
daṁśay- . .	138	Cau	dadhr- . . .	171	Per	didiv- . . .	148	Per
dakṣ-	139	Cit	dadhraj- .	176	Per	didiv- . . .	149	Per
dakṣay- . .	139	Cau	dadhrañj- 176	Per		didiś- . . .	150	Per
dakṣiṣy- . .	139	Fut	dadhrāj- .	176	Per	didih- . . .	151	Per
daṁkṣy- . .	138	Fut	dadhvamṣ- 177	Per		didikṣ- . . .	152	Per
daṇḍay- . .	140	Cit	dadhvan- .	178	Per	didīp- . . .	153	Per
daṇḍayiṣy- 140	Fut		dadhvar- .	179	Per	didev- . . .	148	Per
daṇḍy- . .	140	Pas	dadhvān- .	178	Per	didev- . . .	149	Per
dat-	146	Cit	dadhvār- .	179	Per	dideś- . . .	150	Per
dad-	146	Cit	dabh-	142	Cit	dideh- . . .	151	Per
dad-	146	Per	dabhy- . . .	142	Pas	didyut- . .	163	Per
dad-	147	Per	damay- . .	141	Cau	didviṣ- . . .	167	Per
dadamś- .	138	Per	damiṣy- . .	141	Fut	didves- . .	167	Per

diś-	150	Cit	dṁ-	162	Cit	drohay- . .	166	Cau
diśy-	150	Pas	dṛpy-	159	Cit	dvik-	167	Cit
dih-	151	Cit	dṛpy-	159	Pas	dvid-	167	Cit
dihy-	151	Pas	dṛśy-	160	Pas	dviś-	167	Cit
dikṣ-	152	Cit	de-	146	Cit	dviśy- . . .	167	Pas
dikṣay- . .	152	Cau	dekṣy- . . .	150	Fut	dve-	167	Cit
dikṣiśy- . .	152	Fut	deg-	151	Cit	dvek-	167	Cit
dikṣy- . . .	152	Pas	debh-	142	Per	dvekṣy- . .	167	Fut
dipay- . . .	153	Cau	dem-	141	Per	dveṣ-	167	Cit
dipisy- . . .	153	Fut	dev-	149	Cit	dveṣay- . .	167	Cau
dipy-	153	Cit	devay- . . .	148	Cau	dhakṣy- . .	145	Fut
dipy-	153	Pas	devay- . . .	149	Cau	dhat-	168	Cit
dīy-	146	Pas	deviśy- . .	148	Fut	dhad-	168	Cit
dīy-	147	Pas	deviśy- . .	149	Fut	dham- . . .	174	Cit
dīry-	162	Pas	deśay- . . .	150	Cau	dhamiśy- .	174	Fut
dīvy-	148	Cit	deṣ-	144	Per	dhay- . . .	173	Cit
uīvy-	148	Pas	deh-	145	Per	dhar-	171	Cit
dug-	157	Cit	deh-	151	Cit	dharīśy- . .	171	Fut
dudav- . .	154	Per	dehay- . . .	151	Cau	dharṣiśy- .	172	Fut
dudāv- . .	154	Per	dokṣy- . . .	156	Fut	dhāpay- . .	168	Cau
duduv- . .	154	Per	dog-	157	Cit	dhāpay- . .	173	Cau
duduṣ- . .	156	Per	dolay- . . .	155	Cit	dhāray- . .	171	Cau
duduh- . .	157	Per	doṣay- . . .	156	Cau	dhārṣay- .	172	Cau
dudoṣ- . . .	156	Per	doṣy-	154	Fut	dhāv-	169	Cit
dudoh- . .	157	Per	doh-	157	Cit	dhāvay- . .	169	Cau
dudrav- . .	165	Per	dohay- . . .	157	Cau	dhāvay- . .	170	Cau
dudrāv- . .	165	Per	dyut-	163	Pas	dhāviśy- .	169	Fut
dudru- . . .	165	Per	dyot-	163	Cit	dhavy- . . .	169	Pas
dudruv- . .	165	Per	dyotay- . .	163	Cau	dhāsy- . . .	168	Fut
dudruh- . .	166	Per	dyotiśy- . .	163	Fut	dhāsy- . . .	173	Fut
dudro- . . .	165	Per	drakṣy- . .	160	Fut	dhik-	151	Cit
dudro- . . .	166	Per	drapsy- . .	159	Fut	dhig-	151	Cit
dudrog- . .	166	Per	drav-	165	Cit	dhīy-	168	Pas
dudroh- . .	166	Per	drā-	164	Cit	dhīy-	173	Pas
dudhav- . .	170	Per	drāpay- . .	164	Cau	dhuk- . . .	157	Cit
dudhāv- . .	170	Per	drāy-	164	Pas	dhug- . . .	157	Cit
dudhuv- . .	170	Per	drāvay- . .	165	Cau	dhun- . . .	170	Cit
dun-	154	Cit	drāsy- . . .	164	Fut	dhūy- . . .	170	Pas
duśy-	156	Cit	driy-	158	Cit	dhṛṣṇ- . . .	172	Cit
duśy-	156	Pas	driy-	158	Pas	dhe-	168	Cit
duh-	157	Cit	druhiśy- .	166	Fut	dhek-	151	Cit
duhy- . . .	157	Pas	druhy- . . .	166	Cit	dhekṣy- . .	151	Fut
dūy-	154	Pas	druhy- . . .	166	Pas	dhok- . . .	157	Cit
dṛmh- . . .	161	Cit	drūy-	165	Pas	dhokṣy- . .	157	Fut
dṛmhay- . .	161	Cau	drokṣy- . .	166	Fut	dhoṣy- . . .	170	Fut
dṛmhiśy- .	161	Fut	droṣy- . . .	165	Fut	dhmāpay- .	174	Cau

dhmāy- .. 174 Pas	nanṛt- ... 192 Per	nunud- .. 191 Per
dhmāsy- .. 174 Fut	nand- ... 182 Cit	nunuv- .. 190 Per
dhyā- ... 175 Cit	nanday- .. 182 Cau	nuno- ... 190 Per
dhyāpay- .. 175 Cau	nandiṣy- .. 182 Fut	nunod- .. 191 Per
dhyāy- ... 175 Cit	nandy- .. 182 Pas	nūy- 190 Pas
dhyāy- ... 175 Pas	nabh- 183 Cit	nṛty- 192 Cit
dhyāsy- .. 175 Fut	nabhay- .. 183 Cau	nṛty- 192 Pas
dhraj- ... 176 Cit	nam- 184 Cit	ned- 181 Per
dhrañj- .. 176 Cit	namay- .. 184 Cau	nebh- 183 Per
dhriy- ... 171 Pas	namiṣy- .. 184 Fut	nem- 184 Per
dhvaṃs- .. 177 Cit	namy- ... 184 Pas	neś- 185 Per
dhvaṃsay- 177 Cau	nay- 189 Cit	neśy- 189 Fut
dhvaṃsiṣy- 177 Fut	nartay- .. 192 Cau	neh- 186 Per
dhvan- .. 178 Cit	nartiṣy- .. 192 Fut	notsy- ... 191 Fut
dhvanay- .. 178 Cau	nartsy- ... 192 Fut	noday- ... 191 Cau
dhvaniṣy- 178 Fut	nav- 190 Cit	noṣy- 190 Fut
dhvany- .. 178 Pas	naviṣy- .. 190 Fut	nau- 190 Cit
dhvar- ... 179 Cit	naṣiṣy- ... 185 Fut	pakṣy- ... 193 Fut
dhvariṣy- .. 179 Fut	naśy- 185 Cit	pac- 193 Cit
dhvasy- .. 177 Pas	naśy- 185 Pas	pacy- 193 Pas
dhvānay- .. 178 Cau	nahy- 186 Cit	paṭ- 194 Cit
dhvāray- .. 179 Cau	nahy- 186 Pas	paṭiṣy- ... 194 Fut
naṃsy- .. 184 Fut	nāth- 187 Cit	paṭh- 195 Cit
nakṣ- 180 Cit	nāthiṣy- .. 187 Fut	paṭhiṣy- .. 195 Fut
nakṣiṣy- .. 180 Fut	nāthy- ... 187 Pas	paṭhy- ... 195 Pas
naṅkṣy- .. 185 Fut	nāday- ... 181 Cau	paṇ- 196 Cit
naṭsy- ... 186 Fut	nāmay- .. 184 Cau	paṇay- ... 196 Cau
nad- 181 Cit	nāyay- ... 189 Cau	paṇiṣy- .. 196 Fut
naday- ... 181 Cau	nāvay- ... 190 Cau	paṇy- 196 Pas
nadiṣy- .. 181 Fut	nāśay- ... 185 Cau	pat- 197 Cit
nady- ... 181 Pas	nāhay- ... 186 Cau	patiṣy- ... 197 Fut
nanamṣ- .. 185 Per	ninay- ... 189 Per	paty- 197 Pas
nanakṣ- .. 180 Per	nināy- ... 189 Per	patsy- ... 198 Fut
nanad- ... 181 Per	ninind- .. 188 Per	pady- ... 198 Cit
nanad- ... 186 Per	nine- 189 Per	pady- ... 198 Pas
nanan- ... 184 Per	nind- 188 Cit	pap- 201 Per
nanand- .. 182 Per	ninday- .. 188 Cau	pap- 202 Per
naṇam- .. 184 Per	nindiṣy- .. 188 Fut	papak- ... 193 Per
nanart- .. 192 Per	nindy- ... 188 Pas	papac- ... 193 Per
nanaś- ... 185 Per	niny- 189 Per	papaṭ- ... 194 Per
nanah- ... 186 Per	nīy- 189 Pas	papaṭh- .. 195 Per
nanāth- .. 187 Per	nu- 190 Cit	papat- ... 197 Per
nanād- ... 181 Per	nud- 191 Cit	papar- ... 210 Per
nanām- .. 184 Per	nudy- ... 191 Pas	paparc- .. 212 Per
nanāś- ... 185 Per	nunav- .. 190 Per	papāc- ... 193 Per
nanāh- ... 186 Per	nunāv- .. 190 Per	papāṭ- ... 194 Per

papāth- . . . 195	Per	pinaṣ- . . . 205	Cit	prcy- 212	Pas
papāt- . . . 197	Per	pinv- 203	Cit	prñc- 212	Cit
papār- . . . 210	Per	pinvay- . . . 203	Cau	prñ- 210	Cit
papṛc- . . . 212	Per	pinviṣy- . . . 203	Fut	prñ- 211	Cit
papr- 210	Per	pinvy- 203	Pas	prñak- 212	Cit
papr- 211	Per	pipar- 210	Cit	prñac- 212	Cit
papracch- . . 214	Per	pipinv- 203	Per	pekṣy- 205	Fut
paprath- . . . 215	Per	pipiś- 204	Per	pec- 193	Per
paphal- . . . 218	Per	pipiṣ- 205	Per	peṭ- 194	Per
paphāl- . . . 218	Per	pipṛ- 210	Cit	peṭh- 195	Per
pariṣy- . . . 210	Fut	pipeś- 204	Per	peṇ- 196	Per
pariṣy- . . . 211	Fut	pipeṣ- 205	Per	pet- 197	Per
pariṣy- . . . 210	Fut	pipy- 213	Per	ped- 198	Per
parcay- . . . 212	Cau	pipr- 210	Cit	peṣay- 204	Cau
parciṣy- . . . 212	Fut	pipr- 216	Per	peṣiṣy- 204	Fut
palāy- 199	Cit	pipray- 216	Per	peṣay- 205	Cau
palāyay- . . . 199	Cau	piprāy- 216	Per	poṣ- 207	Cit
palāyiṣy- . . . 199	Fut	pipre- 216	Per	poṣay- 207	Cau
palāyy- . . . 199	Pas	pib- 201	Cit	poṣiṣy- 207	Fut
pav- 208	Cit	piś- 204	Cit	pyāy- 213	Cit
paviṣy- . . . 208	Fut	piṣy- 204	Pas	pyāyay- 213	Cau
paśy- 200	Cit	piṣy- 205	Pas	pyāyiṣy- 213	Fut
paspardh- . . 403	Per	pīday- 206	Cit	prakṣy- 214	Fut
pasparś- . . . 404	Per	pīdayiṣy- . . . 206	Fut	pracchay- 214	Cau
pasprdh- . . . 403	Per	pīdy- 206	Pas	prath- 215	Cit
pasprś- . . . 404	Per	piy- 201	Pas	prathay- 215	Cau
pā- 202	Cit	pun- 208	Cit	prathiṣy- 215	Fut
pācay- 193	Cau	pupav- 208	Per	priy- 211	Cit
pāṭay- 194	Cau	pupāv- 208	Per	priy- 211	Pas
pāṭhay- 195	Cau	pupuv- 208	Per	prīñ- 216	Cit
pāṇay- 196	Cau	pupuṣ- 207	Per	prīñay- 216	Cau
pāṭay- 197	Cau	pupo- 208	Per	prīy- 216	Pas
pāday- 198	Cau	pupoṣ- 207	Per	preṣy- 216	Fut
pāy- 202	Pās	pupluy- 217	Per	plav- 217	Cit
pāyay- 201	Cau	puṣñ- 207	Cit	plāvay- 217	Cau
pāray- 210	Cau	puṣy- 207	Pas	plūy- 217	Pas
pāray- 211	Cau	pusphur- . . . 406	Per	ploṣy- 217	Fut
pāry- 210	Pās	pusphor- . . . 406	Per	phal- 218	Cit
pālay- 202	Cau	pūjay- 209	Cit	phaliṣy- 218	Fut
pāvay- 208	Cau	pūjayiṣy- . . . 209	Fut	phālay- 218	Cau
pāsy- 201	Fut	pūjy- 209	Pas	phel- 218	Per
pāsy- 202	Fut	pūy- 208	Pas	bañh- 219	Cit
piṁś- 204	Cit	pūray- 210	Cau	bañhay- 219	Cau
piṁś- 205	Cit	prñk- 212	Cit	bañhiṣy- 219	Fut
piṇḍ- 205	Cit	prcch- 214	Cit	badhn- 220	Cit
pinak- 205	Cit	prcchy- 214	Pas	badhy- 220	Pas

bandhay- . 220	Cau	bibhy- . . . 233	Cit	bhāray- . . 238	Cau
bandhiṣy- . 220	Fut	bibhy- . . . 233	Per	bhāvay- . . 236	Cau
baband- . . 220	Per	bibhr- . . . 238	Cit	bhāṣ- . . . 229	Cit
babandh- . 220	Per	budhy- . . 222	Pas	bhāṣay- . . 229	Cau
babarh- . . 223	Per	budhy- . . 222	Cit	bhāṣiṣy- . . 229	Fut
babādh- . . 221	Per	bubudh- . 222	Per	bhāṣy- . . . 229	Pas
babrḥ- . . . 223	Per	bubodh- . 222	Per	bhāṣ- . . . 230	Cit
babh- 228	Per	bubhuj- . . 234	Per	bhāsay- . . 230	Cau
babhañk- . 227	Per	bubhuj- . . 235	Per	bhāsiṣy- . . 230	Fut
babhaj- . . 226	Per	bubhuṣ- . . 237	Per	bhāsy- . . . 228	Fut
babhañj- . 227	Per	bubhoj- . . 234	Per	bhāsy- . . . 230	Pas
babhar- . . 238	Per	bubhoj- . . 235	Per	bhikṣ- . . . 231	Cit
babharj- . . 241	Per	brḥ- 223	Cit	bhikṣay- . . 231	Cau
babharṣ- . 241	Per	brhy- 223	Pas	bhikṣiṣy- . 231	Fut
babhāj- . . 226	Per	bodh- . . . 222	Cit	bhikṣy- . . 231	Pas
babhār- . . 238	Per	bodhay- . . 222	Cau	bhid- 232	Cit
babhās- . . 229	Per	bodhiṣy- . 222	Fut	bhid- 232	Pas
babhās- . . 230	Per	brav- 224	Cit	bhinat- . . 232	Cit
babhūv- . . 236	Per	bravī- . . . 224	Cit	bhinad- . . 232	Cit
babhr- . . . 238	Per	bruv- 224	Cit	bhint- . . . 232	Cit
babhr- . . . 238	Per	brū- 224	Cit	bhind- . . . 232	Cit
babhramś- 239	Per	bhakṣay- . 225	Cit	bhīy- 233	Pas
babhraj- . . 241	Per	bhakṣayisy- 225	Fut	bhiṣay- . . 233	Cau
babhram- . 240	Per	bhakṣy- . . 225	Pas	bhuñk- . . . 234	Cit
babhraṣ- . 241	Per	bhakṣy- . . 226	Fut	bhuñg- . . . 234	Cit
babhrāj- . . 242	Per	bhañk- . . . 227	Cit	bhuj- 235	Cit
babhrām- . 240	Per	bhañkṣy- . 227	Fut	bhujy- . . . 234	Pas
barh- 223	Cit	bhañg- . . . 227	Cit	bhujy- . . . 235	Pas
barhay- . . 223	Cau	bhaj- 226	Cit	bhuñj- . . . 234	Cit
barhiṣy- . . 223	Fut	bhajiṣy- . . 226	Fut	bhunak- . . 234	Cit
bādh- 221	Cit	bhajy- . . . 226	Pas	bhunaj- . . 234	Cit
bādhay- . . 221	Cau	bhajy- . . . 227	Pas	bhūy- . . . 236	Pas
bādhīṣy- . . 221	Fut	bhañj- . . . 227	Cit	bhūṣ- 237	Cit
bādhy- . . . 221	Pas	bhañjay- . 227	Cau	bhūṣay- . . 237	Cau
bibbah- . . 238	Cit	bhanak- . . 227	Cit	bhūṣiṣy- . 237	Fut
bibhay- . . 233	Cit	bhantsy- . 220	Fut	bhrj- 241	Cit
bibhay- . . 233	Per	bharīṣy- . . 238	Fut	bhrjy- . . . 241	Pas
bibhar- . . 238	Cit	bharkṣy- . 223	Fut	bhej- 226	Per
bibhāy- . . 233	Per	bharkṣy- . 241	Fut	bhetsy- . . 232	Fut
bibhi- . . . 233	Cit	bharjay- . 241	Cau	bheday- . . 232	Cau
bibhikṣ- . . 231	Per	bhav- 236	Cit	bheṣy- . . . 233	Fut
bibhid- . . 232	Per	bhaviṣy- . 236	Fut	bhokṣy- . . 234	Fut
bibhr- . . . 238	Cit	bhā- 228	Cit	bhokṣy- . . 235	Fut
bibhe- . . . 233	Cit	bhājay- . . 226	Cau	bhojay- . . 234	Cau
bibhe- . . . 233	Per	bhāpay- . . 228	Cau	bhotsy- . . 222	Fut
bibhed- . . 232	Per	bhāy- 228	Pas	bhramś- . . 239	Cit

bhramśay-	239	Cau	mam-	255	Per	mārksy-	264	Fut
bhramśisy-	239	Fut	mamañh-	243	Per	mārj-	264	Cit
bhrakşy-	241	Fut	mamajj-	248	Per	mārjay-	264	Cau
bhrajjay-	241	Cau	mamad-	245	Per	mārjisy-	264	Fut
bhram-	240	Cit	mamanth-	244	Per	mārd-	264	Cit
bhramay-	240	Cau	mamand-	247	Per	mārş-	264	Cit
bhramisy-	240	Fut	mamar-	262	Per	māsy-	250	Fut
bhramy-	240	Cit	mamard-	265	Per	māhay-	249	Cau
bhramy-	240	Pas	mamarś-	266	Per	min-	255	Cit
bhraşy-	239	Cit	mamarş-	267	Per	mim-	250	Cit
bhraşy-	239	Pas	mamah-	249	Per	mimith-	251	Per
bhrāj-	242	Cit	mamād-	245	Per	mimil-	252	Per
bhrājay-	242	Cau	mamār-	262	Per	mimiş-	253	Per
bhrājisy-	242	Fut	mamārj-	264	Per	mimih-	254	Per
bhrājy-	242	Pas	mamārş-	264	Per	mimil-	256	Per
bhrāmay-	240	Cau	mamāh-	249	Per	mimeth-	251	Per
bhrāmy-	240	Cit	mamrj-	264	Per	mimel-	252	Per
bhrīy-	238	Pas	mamrd-	265	Per	mimeş-	253	Per
bhrem-	240	Per	mamrş-	266	Per	mimeh-	254	Per
maṁsy-	246	Fut	mamrş-	267	Per	mimy-	255	Per
mañh-	243	Cit	mamn-	268	Per	mimlecch-	270	Per
mañhy-	243	Pas	mamr-	262	Per	mil-	252	Cit
mañksy-	248	Fut	maml-	271	Per	mily-	252	Pas
majj-	248	Cit	maṁşy-	262	Fut	miş-	253	Cit
majjay-	248	Cau	markşy-	266	Fut	mīn-	255	Cit
majjisy-	248	Fut	mard-	265	Cit	mīy-	250	Pas
majjy-	248	Pas	marday-	265	Cau	mīy-	255	Pas
mathisy-	244	Fut	mardişy-	265	Fut	mīl-	256	Cit
mathn-	244	Cit	maṁşay-	266	Cau	milay-	256	Cau
mathy-	244	Pas	maṁşay-	267	Cau	milişy-	256	Fut
maday-	245	Cau	maṁşisy-	267	Fut	mily-	256	Pas
maḍisy-	245	Fut	mah-	249	Cit	mucy-	257	Pas
mady-	245	Pas	mahay-	243	Cau	muñc-	257	Cit
man-	246	Cit	mahay-	249	Cau	mudy-	258	Pas
man-	268	Cit	mahişy-	249	Fut	mumuc-	257	Per
mañisy-	246	Fut	mahy-	249	Pas	mumud-	258	Per
manthay-	244	Cau	mā-	250	Cit	mumuş-	259	Per
manthişişy-	244	Fut	māthay-	244	Cau	mumuh-	260	Per
manthn-	244	Cit	māday-	245	Cau	mumürcc-	261	Per
mand-	247	Cit	mādy-	245	Cit	mumo-	260	Per
manday-	247	Cau	mānay-	246	Cau	mumog-	260	Per
maḍişişy-	247	Fut	māpay-	250	Cau	mumoc-	257	Per
mandy-	247	Pas	māpay-	255	Cau	mumuş-	259	Per
many-	246	Cit	māy-	250	Cit	mumoh-	260	Per
many-	246	Pas	māray-	262	Cau	mumluc-	269	Per
mam-	250	Per	mārks-	264	Cit	mumloc-	269	Per

muṣṇ- . . . 259	Cit	mlapay- . . 271	Cau	yuyuj- . . . 277	Per
muṣy- . . . 259	Pas	mlā- 271	Cit	yuyudh- . . 278	Per
muhy- . . . 260	Cit	mlāpay- . . 271	Cau	yuyup- . . . 279	Per
muhy- . . . 260	Pas	mlāy- 271	Cit	yuyo- 277	Per
mūrcch- . . 261	Cit	mlāy- 271	Pas	yuyodh- . . 278	Per
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rāj-	288	Cit	rurudh-	297	Per	lañghay- . . .	301	Cau
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rājy-	288	Pas	ruruh-	299	Per	lajj-	302	Cit
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rādhy-	289	Pas	rurodh-	297	Per	lapişy-	303	Fut
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śrāmy- . . .	373	Cit	sasn-	401	Per	sişedh- . . .	388	Per
śrāy-	375	Cit	sasmar- . .	408	Per	sişev-	389	Per
śrāyay- . .	376	Cau	sasmār- . .	408	Per	sişev-	395	Per
śrāvay- . .	377	Cau	sasyand- . .	409	Per	sişñih- . . .	402	Per
śrāsy- . . .	375	Fut	sasr-	392	Per	sişñe-	402	Per
śrīy-	376	Pas	sasras- . . .	393	Per	sişñeg- . . .	402	Per
śrūy-	377	Pas	sasvaj- . . .	411	Per	sişñeh- . . .	402	Per
śroşy- . . .	377	Fut	sasvañj- . .	411	Per	sişmiy- . . .	407	Per
ślāgh- . . .	378	Cit	sasvad- . .	412	Per	sişy-	385	Fut
ślāghay- . .	378	Cau	sasvan- . .	413	Per	sişy-	385	Per
ślāghişy- .	378	Fut	sasvar- . . .	416	Per	sişvid- . . .	415	Per

siṣved- . . . 415	Per	skady- . . . 396	Pas	sprakṣy- . . 404	Fut
sīd- 382	Cit	skantsy- . . 396	Fut	sphur- . . . 406	Cit
sīdiṣy- . . . 382	Fut	skand- . . . 396	Cit	sphuriṣy- . . 406	Fut
sīy- 385	Pas	skanday- . . 396	Cau	sphoray- . . 406	Cau
sīvay- . . . 389	Cau	skandy- . . 396	Pas	smay- . . . 407	Cit
sīvy- 389	Cit	stabhn- . . 397	Cit	smar- 408	Cit
sīvy- 389	Pas	stabhy- . . 397	Pas	smaray- . . 408	Cau
sun- 390	Cit	stambh- . . 397	Cit	smariṣy- . . 408	Fut
supy- 414	Pas	stambhay- 397	Cau	smary- . . . 408	Pas
suṣav- . . . 390	Per	stambhiṣy- 397	Fut	smāyay- . . 407	Cau
suṣāv- . . . 390	Per	stariṣy- . . 399	Fut	smāray- . . 408	Cau
suṣup- . . . 414	Per	stary- 399	Pas	smīy- 407	Pas
suṣuv- . . . 390	Per	stav- 398	Cit	smeṣy- . . . 407	Fut
suṣūd- . . . 391	Per	stāray- . . . 399	Cau	syantsy- . . 409	Fut
suṣvap- . . 414	Per	stāvay- . . 398	Cau	syand- . . . 409	Cit
suṣvāp- . . 414	Per	stīry- 399	Pas	syanday- . . 409	Cau
susrav- . . 410	Per	stu- 398	Cit	syandiṣy- . . 409	Fut
susrāv- . . 410	Per	stūy- 398	Pas	syandy- . . 409	Pas
susru- . . . 410	Per	strñ- 399	Cit	srakṣy- . . 393	Fut
susruv- . . 410	Per	strñ- 399	Cit	srapsy- . . 394	Fut
susro- . . . 410	Per	stoṣy- . . . 398	Fut	srav- 410	Cit
sūd- 391	Cit	stau- 398	Cit	sravay- . . 410	Cau
sūday- . . . 391	Cau	striy- 399	Pas	srāvay- . . 410	Cau
sūdiṣy- . . 391	Fut	sthāpay- . . 400	Cau	sriy- 392	Pas
sūy- 390	Pas	sthāsy- . . . 400	Fut	sroṣy- . . . 410	Fut
srj- 393	Cit	sthīy- 400	Pas	svankṣy- . . 411	Fut
srjy- 393	Cit	snā- 401	Cit	svaj- 411	Cit
srjy- 393	Pas	snāpay- . . 401	Cau	svajiṣy- . . 411	Fut
srpy- 394	Pas	snāy- 401	Pas	svajy- . . . 411	Pas
sekṣy- . . . 386	Fut	snāsy- . . . 401	Fut	svaṅjay- . . 411	Cau
secay- . . . 386	Cau	snihy- . . . 402	Cit	svad- 412	Cit
setsy- 387	Fut	snihy- . . . 402	Pas	svaday- . . 412	Cau
setsy- 388	Fut	snekṣy- . . 402	Fut	svan- 413	Cit
sed- 382	Per	snehay- . . 402	Cau	svanay- . . 413	Cau
sedh- 387	Cit	snehiṣy- . . 402	Fut	svaniṣy- . . 413	Fut
sedhay- . . 387	Cau	sparkṣy- . . 404	Fut	svap- 414	Cit
sedhay- . . 388	Cau	spardh- . . 403	Cit	svapay- . . 414	Cau
sedhiṣy- . . 387	Fut	spardhay- 403	Cau	svapsy- . . 414	Fut
sev- 395	Cit	spardhiṣy- 403	Fut	svar- 416	Cit
seway- . . . 389	Cau	spardhy- . . 403	Pas	svaray- . . 416	Cau
seway- . . . 395	Cau	sparsāy- . . 404	Cau	svariṣy- . . 416	Fut
seviṣy- . . . 389	Fut	sprś- 404	Cit	svād- 412	Cit
seviṣy- . . . 395	Fut	sprīṣy- . . . 404	Pas	svāday- . . 412	Cau
sevy- 395	Pas	sprīhay- . . 405	Cit	svānay- . . 413	Cau
seh- 383	Per	sprīhayiṣy- 405	Fut	svāpay- . . 414	Cau
soṣy- 390	Fut	sprīhy- . . . 405	Pas	svāray- . . 416	Cau

svidy- . . .	415	Cit	hrāday- . .	428	Cau
svidy- . . .	415	Pas	hrādişy- . .	428	Fut
svetsy- . . .	415	Fut	hrāsay- . .	427	Cau
sved-	415	Cit	hriy-	425	Pas
sveday- . .	415	Cau	hrīy-	429	Pas
ha-	417	Cit	hrepay- . .	429	Cau
haṃ-	417	Cit	hreşy- . . .	429	Fut
haṃsy- . .	417	Fut	hlād-	430	Cit
han-	417	Cit	hlāday- . .	430	Cau
hanişy- . .	417	Fut	hlādişy- . .	430	Fut
hany-	417	Pas	hvay-	432	Cit
har-	425	Cit	hvayişy- . .	432	Fut
harişy- . . .	425	Fut	hvar-	431	Cit
hary-	418	Cit	hvarişy- . .	431	Fut
harşay- . .	426	Cau	hvary- . . .	431	Pas
harşişy- . .	426	Fut	hvāyay- . .	432	Cau
has-	419	Cit	hvāray- . .	431	Cau
hasişy- . . .	419	Fut	hvāsy- . . .	432	Fut
hasy-	419	Pas			
hāpay- . . .	420	Cau			
hāpay- . . .	421	Cau			
hāy-	421	Pas			
hāyay- . . .	422	Cau			
hāray- . . .	425	Cau			
hāvay- . . .	424	Cau			
hāsay- . . .	419	Cau			
hāsy-	420	Fut			
hāsy-	421	Fut			
hiṃs-	423	Cit			
hiṃsay- . .	423	Cau			
hiṃsişy- . .	423	Fut			
hiṃsy- . . .	423	Pas			
hin-	422	Cit			
hin-	423	Cit			
hinas- . . .	423	Cit			
hīy-	420	Pas			
hīy-	422	Pas			
hūy-	424	Pas			
hūy-	432	Pas			
hrşy-	426	Cit			
hrşy-	426	Pas			
heşy-	422	Fut			
hoşy-	424	Fut			
hras-	427	Cit			
hrasişy- . .	427	Fut			
hrād-	428	Cit			

Table 29. Index to verb endings.

-	16	[8]	Imf	Act	3 sg	-atu	16	[1]	Imv	Act	3 sg
-	16	[9]	Imf	Act	3 sg	-atuh	19	[1]	Per	Act	3du
-	16	[10]	Imf	Act	3 sg	-atuh	19	[11]	Per	Act	3du
-	16	[8]	Imf	Act	2 sg	-atuh	19	[8]	Per	Act	3du
-	16	[9]	Imf	Act	2 sg	-ate	16	[1]	Ind	Mid	3 sg
-	16	[10]	Imf	Act	2 sg	-ate	16	[5]	Ind	Mid	3 pl
-	16	[11]	Imf	Act	3 sg	-ate	16	[8]	Ind	Mid	3 pl
-	16	[11]	Imf	Act	2 sg	-ate	16	[9]	Ind	Mid	3 pl
-a	16	[1]	Imv	Act	2 sg	-ate	16	[11]	Ind	Mid	3 pl
-a	19	[1]	Per	Act	3 sg	-ate	19	[11]	Per	Mid	3du
-a	19	[1]	Per	Act	2 pl	-atha	16	[1]	Ind	Act	2 pl
-a	19	[1]	Per	Act	1 sg	-athah	16	[1]	Ind	Act	2du
-a	19	[8]	Per	Act	3 sg	-athah	16	[1]	Imf	Mid	2 sg
-a	19	[8]	Per	Act	2 pl	-athah	22	[1]	Aor	Mid	2 sg
-a	19	[8]	Per	Act	1 sg	-athuh	19	[1]	Per	Act	2du
-a	19	[11]	Per	Act	2 pl	-athuh	19	[8]	Per	Act	2du
-ah	16	[1]	Imf	Act	2 sg	-athuh	19	[11]	Per	Act	2du
-ah	16	[3]	Imf	Act	2 sg	-adhvam	16	[1]	Imv	Mid	2 pl
-ah	22	[1]	Aor	Act	2 sg	-adhvam	16	[1]	Imf	Mid	2 pl
-at	16	[1]	Imf	Act	3 sg	-adhvam	22	[1]	Aor	Mid	2 pl
-at	16	[3]	Imf	Act	3 sg	-adhve	16	[1]	Ind	Mid	2 pl
-at	22	[1]	Aor	Act	3 sg	-an	16	[1]	Imf	Act	3 pl
-ata	16	[1]	Imv	Act	2 pl	-an	16	[3]	Imf	Act	3 pl
-ata	16	[1]	Imf	Act	2 pl	-an	16	[5]	Imf	Act	3 pl
-ata	16	[1]	Imf	Mid	3 sg	-an	16	[8]	Imf	Act	3 pl
-ata	16	[5]	Imf	Mid	3 pl	-an	16	[9]	Imf	Act	3 pl
-ata	16	[8]	Imf	Mid	3 pl	-an	16	[10]	Imf	Act	3 pl
-ata	16	[9]	Imf	Mid	3 pl	-an	16	[11]	Imf	Act	3 pl
-ata	16	[11]	Imf	Mid	3 pl	-an	22	[1]	Aor	Act	3 pl
-ata	22	[1]	Aor	Act	2 pl	-anta	16	[1]	Imf	Mid	3 pl
-ata	22	[1]	Aor	Mid	3 sg	-anta	22	[1]	Aor	Mid	3 pl
-atah	16	[1]	Ind	Act	3du	-antām	16	[1]	Imv	Mid	3 pl
-atam	16	[1]	Imv	Act	2du	-anti	16	[1]	Ind	Act	3 pl
-atam	16	[1]	Imf	Act	2du	-anti	16	[3]	Ind	Act	3 pl
-atam	22	[1]	Aor	Act	2du	-anti	16	[5]	Ind	Act	3 pl
-atām	16	[1]	Imv	Act	3du	-anti	16	[8]	Ind	Act	3 pl
-atām	16	[1]	Imf	Act	3du	-anti	16	[9]	Ind	Act	3 pl
-atām	16	[1]	Imv	Mid	3 sg	-anti	16	[10]	Ind	Act	3 pl
-atām	16	[5]	Imv	Mid	3 pl	-anti	16	[11]	Ind	Act	3 pl
-atām	16	[8]	Imv	Mid	3 pl	-antu	16	[1]	Imv	Act	3 pl
-atām	16	[9]	Imv	Mid	3 pl	-antu	16	[3]	Imv	Act	3 pl
-atām	16	[11]	Imv	Mid	3 pl	-antu	16	[5]	Imv	Act	3 pl
-atām	22	[1]	Aor	Act	3du	-antu	16	[8]	Imv	Act	3 pl
-ati	16	[1]	Ind	Act	3 sg	-antu	16	[9]	Imv	Act	3 pl

-antu ...	16	[10]	Imv	Act	3 pl	-āt	22	[7]	Aor	Act	3 sg
-antu ...	16	[11]	Imv	Act	3 pl	-āta	16	[2]	Imv	Act	2 pl
-ante ...	16	[1]	Ind	Mid	3 pl	-āta	16	[2]	Imf	Act	2 pl
-am	16	[1]	Imf	Act	1 sg	-āta	22	[7]	Aor	Act	2 pl
-am	16	[3]	Imf	Act	1 sg	-ātaḥ	16	[2]	Ind	Act	3du
-am	16	[8]	Imf	Act	1 sg	-ātam	16	[2]	Imv	Act	2du
-am	16	[9]	Imf	Act	1 sg	-ātam	16	[2]	Imf	Act	2du
-am	16	[10]	Imf	Act	1 sg	-ātam	22	[7]	Aor	Act	2du
-am	16	[11]	Imf	Act	1 sg	-ātām	16	[2]	Imv	Act	3du
-am	22	[1]	Aor	Act	1 sg	-ātām	16	[2]	Imf	Act	3du
-avam	16	[6]	Imf	Act	1 sg	-ātām	16	[5]	Imv	Mid	3du
-avam	16	[7]	Imf	Act	1 sg	-ātām	16	[5]	Imf	Mid	3du
-avāni	16	[4]	Imv	Act	1 sg	-ātām	16	[8]	Imv	Mid	3du
-avāni	16	[6]	Imv	Act	1 sg	-ātām	16	[9]	Imv	Mid	3du
-avāni	16	[7]	Imv	Act	1 sg	-ātām	16	[8]	Imf	Mid	3du
-avāma	16	[4]	Imv	Act	1 pl	-ātām	16	[9]	Imf	Mid	3du
-avāma	16	[6]	Imv	Act	1 pl	-ātām	16	[11]	Imv	Mid	3du
-avāma	16	[7]	Imv	Act	1 pl	-ātām	16	[11]	Imf	Mid	3du
-avāmahai	16	[4]	Imv	Mid	1 pl	-ātām	22	[7]	Aor	Act	3du
-avāmahai	16	[6]	Imv	Mid	1 pl	-āti	16	[2]	Ind	Act	3 sg
-avāmahai	16	[7]	Imv	Mid	1 pl	-āti	16	[5]	Ind	Act	3 sg
-avāva	16	[4]	Imv	Act	1du	-ātu	16	[2]	Imv	Act	3 sg
-avāva	16	[6]	Imv	Act	1du	-ātu	16	[5]	Imv	Act	3 sg
-avāva	16	[7]	Imv	Act	1du	-āte	16	[5]	Ind	Mid	3du
-avāvahai	16	[4]	Imv	Mid	1du	-āte	16	[8]	Ind	Mid	3du
-avāvahai	16	[6]	Imv	Mid	1du	-āte	16	[9]	Ind	Mid	3du
-avāvahai	16	[7]	Imv	Mid	1du	-āte	16	[11]	Ind	Mid	3du
-aviḥ	16	[4]	Imf	Act	2 sg	-āte	19	[1]	Per	Mid	3du
-avīt	16	[4]	Imf	Act	3 sg	-āte	19	[8]	Per	Mid	3du
-avīti	16	[4]	Ind	Act	3 sg	-ātha	16	[2]	Ind	Act	2 pl
-avītu	16	[4]	Imv	Act	3 sg	-ātha	19	[11]	Per	Act	2 sg
-avīmi	16	[4]	Ind	Act	1 sg	-āthaḥ	16	[2]	Ind	Act	2du
-aviṣi	16	[4]	Ind	Act	2 sg	-āthām	16	[5]	Imv	Mid	2du
-avuh	16	[7]	Imf	Act	3 pl	-āthām	16	[5]	Imf	Mid	2du
-avai	16	[4]	Imv	Mid	1 sg	-āthām	16	[8]	Imv	Mid	2du
-avai	16	[6]	Imv	Mid	1 sg	-āthām	16	[9]	Imv	Mid	2du
-avai	16	[7]	Imv	Mid	1 sg	-āthām	16	[8]	Imf	Mid	2du
-asi	16	[1]	Ind	Act	2 sg	-āthām	16	[9]	Imf	Mid	2du
-ase	16	[1]	Ind	Mid	2 sg	-āthām	16	[11]	Imv	Mid	2du
-asva	16	[1]	Imv	Mid	2 sg	-āthām	16	[11]	Imf	Mid	2du
-aḥ	16	[2]	Imf	Act	2 sg	-āthe	16	[5]	Ind	Mid	2du
-aḥ	16	[5]	Imf	Act	2 sg	-āthe	16	[8]	Ind	Mid	2du
-aḥ	22	[7]	Aor	Act	2 sg	-āthe	16	[9]	Ind	Mid	2du
-āni	16	[9]	Imv	Act	1 sg	-āthe	16	[11]	Ind	Mid	2du
-āt	16	[2]	Imf	Act	3 sg	-āthe	19	[1]	Per	Mid	2du
-āt	16	[5]	Imf	Act	3 sg	-āthe	19	[8]	Per	Mid	2du

-āthe . . .	19 [11]	Per	Mid	2du	-āyāma .	16 [2]	Opt	Act	1 pl
-ān	16 [2]	Imf	Act	3 pl	-āyāva . .	16 [2]	Opt	Act	1du
-āna	16 [5]	Imv	Act	2 sg	-āyuh . . .	16 [2]	Opt	Act	3 pl
-āni	16 [1]	Imv	Act	1 sg	-āva	16 [1]	Imv	Act	1du
-āni	16 [2]	Imv	Act	1 sg	-āva	16 [1]	Imf	Act	1du
-āni	16 [3]	Imv	Act	1 sg	-āva	16 [2]	Imv	Act	1du
-āni	16 [5]	Imv	Act	1 sg	-āva	16 [2]	Imf	Act	1du
-āni	16 [8]	Imv	Act	1 sg	-āva	16 [3]	Imv	Act	1du
-āni	16 [10]	Imv	Act	1 sg	-āva	16 [5]	Imv	Act	1du
-āni	16 [11]	Imv	Act	1 sg	-āva	16 [8]	Imv	Act	1du
-ānti	16 [2]	Ind	Act	3 pl	-āva	16 [9]	Imv	Act	1du
-āntu	16 [2]	Imv	Act	3 pl	-āva	16 [10]	Imv	Act	1du
-ām	16 [2]	Imf	Act	1 sg	-āva	16 [11]	Imv	Act	1du
-ām	16 [5]	Imf	Act	1 sg	-āva	22 [1]	Aor	Act	1du
-ām	22 [7]	Aor	Act	1 sg	-āva	22 [7]	Aor	Act	1du
-āma	16 [1]	Imv	Act	1 pl	-āvah	16 [1]	Ind	Act	1du
-āma	16 [1]	Imf	Act	1 pl	-āvah	16 [2]	Ind	Act	1du
-āma	16 [2]	Imv	Act	1 pl	-āvam	16 [4]	Imf	Act	1 sg
-āma	16 [2]	Imf	Act	1 pl	-āvahi	16 [1]	Imf	Mid	1du
-āma	16 [3]	Imv	Act	1 pl	-āvahi	22 [1]	Aor	Mid	1du
-āma	16 [5]	Imv	Act	1 pl	-āvahe . . .	16 [1]	Ind	Mid	1du
-āma	16 [8]	Imv	Act	1 pl	-āvahai . . .	16 [1]	Imv	Mid	1du
-āma	16 [9]	Imv	Act	1 pl	-āvahai . . .	16 [5]	Imv	Mid	1du
-āma	16 [10]	Imv	Act	1 pl	-āvahai . . .	16 [8]	Imv	Mid	1du
-āma	16 [11]	Imv	Act	1 pl	-āvahai . . .	16 [9]	Imv	Mid	1du
-āma	22 [1]	Aor	Act	1 pl	-āvahai . . .	16 [11]	Imv	Mid	1du
-āma	22 [7]	Aor	Act	1 pl	-āsi	16 [2]	Ind	Act	2 sg
-āmah	16 [1]	Ind	Act	1 pl	-āsi	16 [5]	Ind	Act	2 sg
-āmah	16 [2]	Ind	Act	1 pl	-āhi	16 [2]	Imv	Act	2 sg
-āmahi	16 [1]	Imf	Mid	1 pl	-i	16 [5]	Imf	Mid	1 sg
-āmahi	22 [1]	Aor	Mid	1 pl	-i	16 [8]	Imf	Mid	1 sg
-āmahe . . .	16 [1]	Ind	Mid	1 pl	-i	16 [9]	Imf	Mid	1 sg
-āmahai . . .	16 [1]	Imv	Mid	1 pl	-i	16 [11]	Imf	Mid	1 sg
-āmahai . . .	16 [5]	Imv	Mid	1 pl	-idhvam . . .	22 [6]	Aor	Mid	2 pl
-āmahai . . .	16 [9]	Imv	Mid	1 pl	-idhvam . . .	22 [7]	Aor	Mid	2 pl
-āmahai . . .	16 [8]	Imv	Mid	1 pl	-ita	16 [3]	Imv	Act	2 pl
-āmahai . . .	16 [11]	Imv	Mid	1 pl	-ita	16 [3]	Imf	Act	2 pl
-āmi	16 [1]	Ind	Act	1 sg	-ita	22 [7]	Aor	Mid	3 sg
-āmi	16 [2]	Ind	Act	1 sg	-itaḥ	16 [3]	Ind	Act	3du
-āmi	16 [5]	Ind	Act	1 sg	-itam	16 [3]	Imv	Act	2du
-āyāḥ	16 [2]	Opt	Act	2 sg	-itam	16 [3]	Imf	Act	2du
-āyāt	16 [2]	Opt	Act	3 sg	-itām	16 [3]	Imv	Act	3du
-āyāta . . .	16 [2]	Opt	Act	2 pl	-itām	16 [3]	Imf	Act	3du
-āyātām . .	16 [2]	Opt	Act	2du	-iti	16 [3]	Ind	Act	3 sg
-āyātām . .	16 [2]	Opt	Act	3du	-itu	16 [3]	Imv	Act	3 sg
-āyām	16 [2]	Opt	Act	1 sg	-itha	16 [3]	Ind	Act	2 pl

-itha . . .	19	[1]	Per	Act	2 sg	-işma . . .	22	[6]	Aor	Act	1 pl
-itha . . .	19	[11]	Per	Act	2 sg	-işmahi . . .	22	[6]	Aor	Mid	1 pl
-ithah . . .	16	[3]	Ind	Act	2du	-işmahi . . .	22	[7]	Aor	Mid	1 pl
-ithäh . . .	22	[7]	Aor	Mid	2 sg	-işva . . .	22	[5]	Aor	Act	1du
-idhve . . .	19	[1]	Per	Mid	2 pl	-işva . . .	22	[6]	Aor	Act	1du
-idhve . . .	19	[11]	Per	Mid	2 pl	-işvahi . . .	22	[6]	Aor	Mid	1du
-ima . . .	16	[3]	Imf	Act	1 pl	-işvahi . . .	22	[7]	Aor	Mid	1du
-ima . . .	19	[1]	Per	Act	1 pl	-ihi	16	[3]	Imv	Act	2 sg
-ima . . .	19	[11]	Per	Act	1 pl	-ih	16	[3]	Imf	Act	2 sg
-imah . . .	16	[3]	Ind	Act	1 pl	-ih	22	[5]	Aor	Act	2 sg
-imahe . . .	19	[1]	Per	Mid	1 pl	-ih	22	[6]	Aor	Act	2 sg
-imahe . . .	19	[11]	Per	Mid	1 pl	-it	16	[3]	Imf	Act	3 sg
-imi	16	[3]	Ind	Act	1 sg	-it	22	[5]	Aor	Act	3 sg
-ire	19	[1]	Per	Mid	3 pl	-it	22	[6]	Aor	Act	3 sg
-ire	19	[8]	Per	Mid	3 pl	-ita	16	[5]	Imv	Act	2 pl
-ire	19	[11]	Per	Mid	3 pl	-ita	16	[5]	Imf	Act	2 pl
-iva	16	[3]	Imf	Act	1du	-ita	16	[5]	Opt	Mid	3 sg
-iva	19	[1]	Per	Act	1du	-ita	16	[5]	Imf	Mid	3 sg
-iva	19	[11]	Per	Act	1du	-ita	16	[8]	Opt	Mid	3 sg
-ivaḥ . . .	16	[3]	Ind	Act	1du	-ita	16	[9]	Opt	Mid	3 sg
-ivahe . . .	19	[1]	Per	Mid	1du	-ita	16	[11]	Opt	Mid	3 sg
-ivahe . . .	19	[11]	Per	Mid	1du	-itaḥ . . .	16	[5]	Ind	Act	3du
-işata . . .	22	[6]	Aor	Mid	3 pl	-itam . . .	16	[5]	Imv	Act	2du
-işata . . .	22	[7]	Aor	Mid	3 pl	-itam . . .	16	[5]	Imf	Act	2du
-işam . . .	22	[5]	Aor	Act	1 sg	-itām . . .	16	[5]	Imv	Act	3du
-işam . . .	22	[6]	Aor	Act	1 sg	-itām . . .	16	[5]	Imf	Act	3du
-işātām . . .	22	[6]	Aor	Mid	3du	-itām . . .	16	[5]	Imv	Mid	3 sg
-işātām . . .	22	[7]	Aor	Mid	3du	-ite	16	[5]	Ind	Mid	3 sg
-işāthām . . .	22	[6]	Aor	Mid	2du	-itha . . .	16	[5]	Ind	Act	2 pl
-işāthām . . .	22	[7]	Aor	Mid	2du	-ithah . . .	16	[5]	Ind	Act	2du
-işı	16	[3]	Ind	Act	2 sg	-ithäh . . .	16	[5]	Opt	Mid	2 sg
-işı	22	[6]	Aor	Mid	1 sg	-ithäh . . .	16	[5]	Imf	Mid	2 sg
-işı	22	[7]	Aor	Mid	1 sg	-ithäh . . .	16	[9]	Opt	Mid	2 sg
-işuḥ . . .	22	[5]	Aor	Act	3 pl	-ithäh . . .	16	[8]	Opt	Mid	2 sg
-işuḥ . . .	22	[6]	Aor	Act	3 pl	-ithäh . . .	16	[11]	Opt	Mid	2 sg
-işe	19	[1]	Per	Mid	2 sg	-idhvam . . .	16	[5]	Opt	Mid	2 pl
-işe	19	[11]	Per	Mid	2 sg	-idhvam . . .	16	[5]	Imv	Mid	2 pl
-işta	22	[5]	Aor	Act	2 pl	-idhvam . . .	16	[5]	Imf	Mid	2 pl
-işta	22	[6]	Aor	Act	2 pl	-idhvam . . .	16	[9]	Opt	Mid	2 pl
-işta	22	[6]	Aor	Mid	3 sg	-idhvam . . .	16	[8]	Opt	Mid	2 pl
-iştam . . .	22	[5]	Aor	Act	2du	-idhvam . . .	16	[11]	Opt	Mid	2 pl
-iştam . . .	22	[6]	Aor	Act	2du	-idhve . . .	16	[5]	Ind	Mid	2 pl
-iştām . . .	22	[5]	Aor	Act	3du	-ima . . .	16	[5]	Imf	Act	1 pl
-iştām . . .	22	[6]	Aor	Act	3du	-imah . . .	16	[5]	Ind	Act	1 pl
-işthäh . . .	22	[6]	Aor	Mid	2 sg	-imahı . . .	16	[5]	Opt	Mid	1 pl
-işma . . .	22	[5]	Aor	Act	1 pl	-imahı . . .	16	[5]	Imf	Mid	1 pl

-īmaḥi . .	16	[9]	Opt	Mid	1	pl	-uta	16	[4]	Imv	Act	2	pl
-īmaḥi . .	16	[8]	Opt	Mid	1	pl	-uta	16	[4]	Imf	Act	2	pl
-īmaḥi . .	16	[11]	Opt	Mid	1	pl	-uta	16	[4]	Imf	Mid	3	sg
-īmahe . .	16	[5]	Ind	Mid	1	pl	-uta	16	[6]	Imv	Act	2	pl
-īya	16	[5]	Opt	Mid	1	sg	-uta	16	[6]	Imf	Act	2	pl
-īya	16	[8]	Opt	Mid	1	sg	-uta	16	[6]	Imf	Mid	3	sg
-īya	16	[9]	Opt	Mid	1	sg	-uta	16	[7]	Imv	Act	2	pl
-īya	16	[11]	Opt	Mid	1	sg	-uta	16	[7]	Imf	Act	2	pl
-īyāḥ . . .	16	[5]	Opt	Act	2	sg	-uta	16	[7]	Imf	Mid	3	sg
-īyāt . . .	16	[5]	Opt	Act	3	sg	-utah . . .	16	[4]	Ind	Act	3	du
-īyāta . .	16	[5]	Opt	Act	2	pl	-utah . . .	16	[6]	Ind	Act	3	du
-īyātām .	16	[5]	Opt	Act	2	du	-utah . . .	16	[7]	Ind	Act	3	du
-īyātām .	16	[5]	Opt	Act	3	du	-utam . . .	16	[4]	Imv	Act	2	du
-īyātām .	16	[5]	Opt	Mid	3	du	-utam . . .	16	[4]	Imf	Act	2	du
-īyātām .	16	[8]	Opt	Mid	3	du	-utam . . .	16	[6]	Imv	Act	2	du
-īyātām .	16	[9]	Opt	Mid	3	du	-utam . . .	16	[6]	Imf	Act	2	du
-īyātām .	16	[11]	Opt	Mid	3	du	-utam . . .	16	[7]	Imv	Act	2	du
-īyāthām .	16	[5]	Opt	Mid	2	du	-utam . . .	16	[7]	Imf	Act	2	du
-īyāthām .	16	[8]	Opt	Mid	2	du	-utām . . .	16	[4]	Imv	Act	3	du
-īyāthām .	16	[9]	Opt	Mid	2	du	-utām . . .	16	[4]	Imf	Act	3	du
-īyāthām .	16	[11]	Opt	Mid	2	du	-utām . . .	16	[4]	Imv	Mid	3	sg
-īyām . . .	16	[5]	Opt	Act	1	sg	-utām . . .	16	[6]	Imv	Act	3	du
-īyāma . .	16	[5]	Opt	Act	1	pl	-utām . . .	16	[6]	Imf	Act	3	du
-īyāva . .	16	[5]	Opt	Act	1	du	-utām . . .	16	[6]	Imv	Mid	3	sg
-īyuh . . .	16	[5]	Opt	Act	3	pl	-utām . . .	16	[7]	Imv	Act	3	du
-īran . . .	16	[5]	Opt	Mid	3	pl	-utām . . .	16	[7]	Imf	Act	3	du
-īran . . .	16	[8]	Opt	Mid	3	pl	-utām . . .	16	[7]	Imv	Mid	3	sg
-īran . . .	16	[9]	Opt	Mid	3	pl	-ute	16	[4]	Ind	Mid	3	sg
-īran . . .	16	[11]	Opt	Mid	3	pl	-ute	16	[6]	Ind	Mid	3	sg
-īva	16	[5]	Imf	Act	1	du	-ute	16	[7]	Ind	Mid	3	sg
-īvaḥ . . .	16	[5]	Ind	Act	1	du	-utha . . .	16	[4]	Ind	Act	2	pl
-īvahi . . .	16	[5]	Opt	Mid	1	du	-utha . . .	16	[6]	Ind	Act	2	pl
-īvahi . . .	16	[5]	Imf	Mid	1	du	-utha . . .	16	[7]	Ind	Act	2	pl
-īvahi . . .	16	[8]	Opt	Mid	1	du	-uthaḥ . .	16	[4]	Ind	Act	2	du
-īvahi . . .	16	[9]	Opt	Mid	1	du	-uthaḥ . .	16	[6]	Ind	Act	2	du
-īvahi . . .	16	[11]	Opt	Mid	1	du	-uthaḥ . .	16	[7]	Ind	Act	2	du
-īvahe . . .	16	[5]	Ind	Mid	1	du	-uthāḥ . .	16	[4]	Imf	Mid	2	sg
-īṣe	16	[5]	Ind	Mid	2	sg	-uthāḥ . .	16	[6]	Imf	Mid	2	sg
-īṣva . . .	16	[5]	Imv	Mid	2	sg	-uthāḥ . .	16	[7]	Imf	Mid	2	sg
-īhi	16	[5]	Imv	Act	2	sg	-udhi . . .	16	[7]	Imv	Act	2	sg
-u	16	[6]	Imv	Act	2	sg	-udhvam .	16	[4]	Imv	Mid	2	pl
-uḥ	16	[2]	Imf	Act	3	pl	-udhvam .	16	[4]	Imf	Mid	2	pl
-uḥ	19	[1]	Per	Act	3	pl	-udhvam .	16	[6]	Imv	Mid	2	pl
-uḥ	19	[8]	Per	Act	3	pl	-udhvam .	16	[6]	Imf	Mid	2	pl
-uḥ	19	[11]	Per	Act	3	pl	-udhvam .	16	[7]	Imv	Mid	2	pl
-uḥ	22	[7]	Aor	Act	3	pl	-udhvam .	16	[7]	Imf	Mid	2	pl

Table 29. Verb Endings

-udhve .	16	[4]	Ind	Mid	2	pl	-uvah ..	16	[4]	Ind	Act	1	du
-udhve .	16	[6]	Ind	Mid	2	pl	-uvah ..	16	[6]	Ind	Act	1	du
-udhve .	16	[7]	Ind	Mid	2	pl	-uvah ..	16	[7]	Ind	Act	1	du
-unoh ..	16	[6]	Imf	Act	2	sg	-uvata ..	16	[4]	Imf	Mid	3	pl
-uma ...	16	[4]	Imf	Act	1	pl	-uvatām .	16	[4]	Imv	Mid	3	pl
-uma ...	16	[6]	Imf	Act	1	pl	-uvate ..	16	[4]	Ind	Mid	3	pl
-uma ...	16	[7]	Imf	Act	1	pl	-uvan ..	16	[4]	Imf	Act	3	pl
-umah ..	16	[4]	Ind	Act	1	pl	-uvanti .	16	[4]	Ind	Act	3	pl
-umah ..	16	[6]	Ind	Act	1	pl	-uvantu .	16	[4]	Imv	Act	3	pl
-umah ..	16	[7]	Ind	Act	1	pl	-uvahi ..	16	[4]	Imf	Mid	1	du
-umahi .	16	[4]	Imf	Mid	1	pl	-uvahi ..	16	[6]	Imf	Mid	1	du
-umahi .	16	[6]	Imf	Mid	1	pl	-uvahi ..	16	[7]	Imf	Mid	1	du
-umahi .	16	[7]	Imf	Mid	1	pl	-uvahe ..	16	[4]	Ind	Mid	1	du
-umahe .	16	[4]	Ind	Mid	1	pl	-uvahe ..	16	[6]	Ind	Mid	1	du
-umahe .	16	[6]	Ind	Mid	1	pl	-uvahe ..	16	[7]	Ind	Mid	1	du
-umahe .	16	[7]	Ind	Mid	1	pl	-uvātām .	16	[4]	Imv	Mid	3	du
-uyāḥ ...	16	[4]	Opt	Act	2	sg	-uvātām .	16	[4]	Imf	Mid	3	du
-uyāḥ ...	16	[6]	Opt	Act	2	sg	-uvāte ..	16	[4]	Ind	Mid	3	du
-uyāḥ ...	16	[7]	Opt	Act	2	sg	-uvāthām	16	[4]	Imv	Mid	2	du
-uyāt ...	16	[4]	Opt	Act	3	sg	-uvāthām	16	[4]	Imf	Mid	2	du
-uyāt ...	16	[6]	Opt	Act	3	sg	-uvāthe .	16	[4]	Ind	Mid	2	du
-uyāt ...	16	[7]	Opt	Act	3	sg	-uvi	16	[4]	Imf	Mid	1	sg
-uyāta ..	16	[4]	Opt	Act	2	pl	-uvīta ..	16	[4]	Opt	Mid	3	sg
-uyāta ..	16	[6]	Opt	Act	2	pl	-uvīthāḥ	16	[4]	Opt	Mid	2	sg
-uyāta ..	16	[7]	Opt	Act	2	pl	-uvīdhvam	16	[4]	Opt	Mid	2	pl
-uyātām .	16	[4]	Opt	Act	2	du	-uvīmahi	16	[4]	Opt	Mid	1	pl
-uyātām .	16	[6]	Opt	Act	2	du	-uvīya ..	16	[4]	Opt	Mid	1	sg
-uyātām .	16	[7]	Opt	Act	2	du	-uvīyātām	16	[4]	Opt	Mid	3	du
-uyātām .	16	[4]	Opt	Act	3	du	-uvīyāthām	16	[4]	Opt	Mid	2	du
-uyātām .	16	[6]	Opt	Act	3	du	-uvīran .	16	[4]	Opt	Mid	3	pl
-uyātām .	16	[7]	Opt	Act	3	du	-uvīvahi	16	[4]	Opt	Mid	1	du
-uyām ..	16	[4]	Opt	Act	1	sg	-uve	16	[4]	Ind	Mid	1	sg
-uyām ..	16	[6]	Opt	Act	1	sg	-uṣe	16	[4]	Ind	Mid	2	sg
-uyām ..	16	[7]	Opt	Act	1	sg	-uṣe	16	[6]	Ind	Mid	2	sg
-uyāma .	16	[4]	Opt	Act	1	pl	-uṣe	16	[7]	Ind	Mid	2	sg
-uyāma .	16	[6]	Opt	Act	1	pl	-uṣva ...	16	[4]	Imv	Mid	2	sg
-uyāma .	16	[7]	Opt	Act	1	pl	-uṣva ...	16	[6]	Imv	Mid	2	sg
-uyāva ..	16	[4]	Opt	Act	1	du	-uṣva ...	16	[7]	Imv	Mid	2	sg
-uyāva ..	16	[6]	Opt	Act	1	du	-uhi	16	[4]	Imv	Act	2	sg
-uyāva ..	16	[7]	Opt	Act	1	du	-uhi	16	[6]	Imv	Act	2	sg
-uyuh ..	16	[4]	Opt	Act	3	pl	-e	16	[1]	Ind	Mid	1	sg
-uyuh ..	16	[6]	Opt	Act	3	pl	-e	16	[1]	Imf	Mid	1	sg
-uyuh ..	16	[7]	Opt	Act	3	pl	-e	16	[5]	Ind	Mid	1	sg
-uva ...	16	[4]	Imf	Act	1	du	-e	16	[8]	Ind	Mid	1	sg
-uva ...	16	[6]	Imf	Act	1	du	-e	16	[9]	Ind	Mid	1	sg
-uva ...	16	[7]	Imf	Act	1	du	-e	16	[11]	Ind	Mid	1	sg

-e	19	[1]	Per	Mid	3 sg	-omi . . .	16	[7]	Ind	Act	1 sg
-e	19	[1]	Per	Mid	1 sg	-oṣi	16	[6]	Ind	Act	2 sg
-e	19	[8]	Per	Mid	3 sg	-oṣi	16	[7]	Ind	Act	2 sg
-e	19	[8]	Per	Mid	1 sg	-au	19	[11]	Per	Act	3 sg
-e	19	[11]	Per	Mid	3 sg	-au	19	[11]	Per	Act	1 sg
-e	19	[11]	Per	Mid	1 sg	-auḥ . . .	16	[4]	Imf	Act	2 sg
-e	22	[1]	Aor	Mid	1 sg	-aut	16	[4]	Imf	Act	3 sg
-eḥ	16	[1]	Opt	Act	2 sg	-auti . . .	16	[4]	Ind	Act	3 sg
-et	16	[1]	Opt	Act	3 sg	-autu . . .	16	[4]	Imv	Act	3 sg
-eta	16	[1]	Opt	Act	2 pl	-aumi . .	16	[4]	Ind	Act	1 sg
-eta	16	[1]	Opt	Mid	3 sg	-auṣi . . .	16	[4]	Ind	Act	2 sg
-etam . . .	16	[1]	Opt	Act	2du	-ṭa	16	[9]	Imv	Act	2 pl
-etām . . .	16	[1]	Opt	Act	3du	-ṭa	16	[10]	Imv	Act	2 pl
-etām . . .	16	[1]	Imv	Mid	3du	-ṭa	16	[9]	Imf	Act	2 pl
-etām . . .	16	[1]	Imf	Mid	3du	-ṭa	16	[10]	Imf	Act	2 pl
-etām . . .	22	[1]	Aor	Mid	3du	-ṭa	16	[9]	Imf	Mid	3 sg
-ete	16	[1]	Ind	Mid	3du	-ṭaḥ	16	[9]	Ind	Act	3du
-etham . .	16	[1]	Imv	Mid	2du	-ṭaḥ	16	[10]	Ind	Act	3du
-ethāḥ . .	16	[1]	Opt	Mid	2 sg	-ṭam . . .	16	[9]	Imv	Act	2du
-ethām . .	16	[1]	Imf	Mid	2du	-ṭam . . .	16	[10]	Imv	Act	2du
-ethām . .	22	[1]	Aor	Mid	2du	-ṭam . . .	16	[9]	Imf	Act	2du
-ethe . . .	16	[1]	Ind	Mid	2du	-ṭam . . .	16	[10]	Imf	Act	2du
-edhvam .	16	[1]	Opt	Mid	2 pl	-ṭām . . .	16	[9]	Imv	Act	3du
-ema . . .	16	[1]	Opt	Act	1 pl	-ṭām . . .	16	[10]	Imv	Act	3du
-emahi . .	16	[1]	Opt	Mid	1 pl	-ṭām . . .	16	[9]	Imf	Act	3du
-eya	16	[1]	Opt	Mid	1 sg	-ṭām . . .	16	[10]	Imf	Act	3du
-eyam . .	16	[1]	Opt	Act	1 sg	-ṭām . . .	16	[9]	Imv	Mid	3 sg
-eyātām .	16	[1]	Opt	Mid	3du	-ṭi	16	[9]	Ind	Act	3 sg
-eyāthām	16	[1]	Opt	Mid	2du	-ṭi	16	[10]	Ind	Act	3 sg
-eyuḥ . . .	16	[1]	Opt	Act	3 pl	-ṭu	16	[9]	Imv	Act	3 sg
-eran . . .	16	[1]	Opt	Mid	3 pl	-ṭu	16	[10]	Imv	Act	3 sg
-eva	16	[1]	Opt	Act	1du	-ṭe	16	[9]	Ind	Mid	3 sg
-evahi . .	16	[1]	Opt	Mid	1du	-ṭha	16	[9]	Ind	Act	2 pl
-ai	16	[1]	Imv	Mid	1 sg	-ṭha	16	[10]	Ind	Act	2 pl
-ai	16	[5]	Imv	Mid	1 sg	-ṭhaḥ . . .	16	[9]	Ind	Act	2du
-ai	16	[8]	Imv	Mid	1 sg	-ṭhaḥ . . .	16	[10]	Ind	Act	2du
-ai	16	[9]	Imv	Mid	1 sg	-ṭhāḥ . . .	16	[9]	Imf	Mid	2 sg
-ai	16	[11]	Imv	Mid	1 sg	-ḍhi	16	[9]	Imv	Act	2 sg
-oḥ	16	[7]	Imf	Act	2 sg	-ḍhi	16	[10]	Imv	Act	2 sg
-ot	16	[6]	Imf	Act	3 sg	-ḍhvam .	16	[9]	Imv	Mid	2 pl
-ot	16	[7]	Imf	Act	3 sg	-ḍhvam .	16	[9]	Imf	Mid	2 pl
-oti	16	[6]	Ind	Act	3 sg	-ḍhvam .	22	[3]	Aor	Mid	2 pl
-oti	16	[7]	Ind	Act	3 sg	-ḍhve . . .	16	[9]	Ind	Mid	2 pl
-otu	16	[6]	Imv	Act	3 sg	-ḍhve . . .	19	[8]	Per	Mid	2 pl
-otu	16	[7]	Imv	Act	3 sg	-ṭa	16	[8]	Imv	Act	2 pl
-omi	16	[6]	Ind	Act	1 sg	-ṭa	16	[8]	Imf	Act	2 pl

-ta	16	[8]	Imf	Mid	3 sg	-ma	16	[10]	Imf	Act	1 pl
-ta	22	[4]	Aor	Act	2 pl	-ma	16	[11]	Imf	Act	1 pl
-ta	22	[4]	Aor	Mid	3 sg	-ma	19	[8]	Per	Act	1 pl
-taḥ	16	[8]	Ind	Act	3 du	-maḥ	16	[6]	Ind	Act	1 pl
-tam	16	[8]	Imv	Act	2 du	-maḥ	16	[8]	Ind	Act	1 pl
-tam	16	[8]	Imf	Act	2 du	-maḥ	16	[9]	Ind	Act	1 pl
-tam	22	[4]	Aor	Act	2 du	-maḥ	16	[10]	Ind	Act	1 pl
-tām	16	[8]	Imv	Act	3 du	-maḥ	16	[11]	Ind	Act	1 pl
-tām	16	[8]	Imf	Act	3 du	-mahi	16	[6]	Imf	Mid	1 pl
-tām	16	[8]	Imv	Mid	3 sg	-mahi	16	[9]	Imf	Mid	1 pl
-tām	22	[4]	Aor	Act	3 du	-mahi	16	[8]	Imf	Mid	1 pl
-ti	16	[8]	Ind	Act	3 sg	-mahi	16	[11]	Imf	Mid	1 pl
-tu	16	[8]	Imv	Act	3 sg	-mahe	16	[6]	Ind	Mid	1 pl
-te	16	[8]	Ind	Mid	3 sg	-mahe	16	[8]	Ind	Mid	1 pl
-tha	16	[8]	Ind	Act	2 pl	-mahe	16	[9]	Ind	Mid	1 pl
-tha	19	[8]	Per	Act	2 sg	-mahe	16	[11]	Ind	Mid	1 pl
-thaḥ	16	[8]	Ind	Act	2 du	-mahe	19	[8]	Per	Mid	1 pl
-thāḥ	16	[8]	Imf	Mid	2 sg	-mi	16	[8]	Ind	Act	1 sg
-thāḥ	22	[4]	Aor	Mid	2 sg	-mi	16	[9]	Ind	Act	1 sg
-dha	16	[11]	Ind	Act	2 pl	-mi	16	[10]	Ind	Act	1 sg
-dha	16	[11]	Imv	Act	2 pl	-mi	16	[11]	Ind	Act	1 sg
-dha	16	[11]	Imf	Act	2 pl	-yāḥ	16	[3]	Opt	Act	2 sg
-dha	16	[11]	Imf	Mid	3 sg	-yāḥ	16	[8]	Opt	Act	2 sg
-dhaḥ	16	[11]	Ind	Act	3 du	-yāḥ	16	[9]	Opt	Act	2 sg
-dhaḥ	16	[11]	Ind	Act	2 du	-yāḥ	16	[10]	Opt	Act	2 sg
-dham	16	[11]	Imv	Act	2 du	-yāḥ	16	[11]	Opt	Act	2 sg
-dham	16	[11]	Imf	Act	2 du	-yāt	16	[3]	Opt	Act	3 sg
-dhāḥ	16	[11]	Imf	Mid	2 sg	-yāt	16	[8]	Opt	Act	3 sg
-dhām	16	[11]	Imv	Act	3 du	-yāt	16	[9]	Opt	Act	3 sg
-dhām	16	[11]	Imf	Act	3 du	-yāt	16	[10]	Opt	Act	3 sg
-dhām	16	[11]	Imv	Mid	3 sg	-yāt	16	[11]	Opt	Act	3 sg
-dhi	16	[8]	Imv	Act	2 sg	-yāta	16	[3]	Opt	Act	2 pl
-dhi	16	[11]	Ind	Act	3 sg	-yāta	16	[8]	Opt	Act	2 pl
-dhi	16	[11]	Imv	Act	2 sg	-yāta	16	[9]	Opt	Act	2 pl
-dhu	16	[11]	Imv	Act	3 sg	-yāta	16	[10]	Opt	Act	2 pl
-dhe	16	[11]	Ind	Mid	3 sg	-yāta	16	[11]	Opt	Act	2 pl
-dhvam	16	[8]	Imv	Mid	2 pl	-yātām	16	[3]	Opt	Act	2 du
-dhvam	16	[8]	Imf	Mid	2 pl	-yātām	16	[8]	Opt	Act	2 du
-dhvam	16	[11]	Imv	Mid	2 pl	-yātām	16	[9]	Opt	Act	2 du
-dhvam	16	[11]	Imf	Mid	2 pl	-yātām	16	[10]	Opt	Act	2 du
-dhvam	22	[4]	Aor	Mid	2 pl	-yātām	16	[11]	Opt	Act	2 du
-dhve	16	[8]	Ind	Mid	2 pl	-yātām	16	[3]	Opt	Act	3 du
-dhve	16	[11]	Ind	Mid	2 pl	-yātām	16	[8]	Opt	Act	3 du
-ma	16	[6]	Imf	Act	1 pl	-yātām	16	[9]	Opt	Act	3 du
-ma	16	[8]	Imf	Act	1 pl	-yātām	16	[10]	Opt	Act	3 du
-ma	16	[9]	Imf	Act	1 pl	-yātām	16	[11]	Opt	Act	3 du

-yām ...	16	[3]	Opt	Act	1 sg	-vahe ...	16	[6]	Ind	Mid	1du
-yām ...	16	[8]	Opt	Act	1 sg	-vahe ...	16	[8]	Ind	Mid	1du
-yām ...	16	[9]	Opt	Act	1 sg	-vahe ...	16	[9]	Ind	Mid	1du
-yām ...	16	[10]	Opt	Act	1 sg	-vahe ...	16	[11]	Ind	Mid	1du
-yām ...	16	[11]	Opt	Act	1 sg	-vahe ...	19	[8]	Per	Mid	1du
-yāma ..	16	[3]	Opt	Act	1 pl	-vātām ..	16	[6]	Imv	Mid	3du
-yāma ..	16	[8]	Opt	Act	1 pl	-vātām ..	16	[6]	Imf	Mid	3du
-yāma ..	16	[9]	Opt	Act	1 pl	-vātām ..	16	[7]	Imv	Mid	3du
-yāma ..	16	[10]	Opt	Act	1 pl	-vātām ..	16	[7]	Imf	Mid	3du
-yāma ..	16	[11]	Opt	Act	1 pl	-vāte ...	16	[6]	Ind	Mid	3du
-yāva ...	16	[3]	Opt	Act	1du	-vāte ...	16	[7]	Ind	Mid	3du
-yāva ...	16	[8]	Opt	Act	1du	-vāthām ..	16	[6]	Imv	Mid	2du
-yāva ...	16	[9]	Opt	Act	1du	-vāthām ..	16	[6]	Imf	Mid	2du
-yāva ...	16	[10]	Opt	Act	1du	-vāthām ..	16	[7]	Imv	Mid	2du
-yāva ...	16	[11]	Opt	Act	1du	-vāthām ..	16	[7]	Imf	Mid	2du
-yuh̐ ...	16	[3]	Opt	Act	3 pl	-vāthe ..	16	[6]	Ind	Mid	2du
-yuh̐ ...	16	[8]	Opt	Act	3 pl	-vāthe ..	16	[7]	Ind	Mid	2du
-yuh̐ ...	16	[9]	Opt	Act	3 pl	-vi	16	[6]	Imf	Mid	1 sg
-yuh̐ ...	16	[10]	Opt	Act	3 pl	-vi	16	[7]	Imf	Mid	1 sg
-yuh̐ ...	16	[11]	Opt	Act	3 pl	-vīta ...	16	[6]	Opt	Mid	3 sg
-va	16	[6]	Imf	Act	1du	-vīta ...	16	[7]	Opt	Mid	3 sg
-va	16	[8]	Imf	Act	1du	-vīthāḥ ..	16	[6]	Opt	Mid	2 sg
-va	16	[9]	Imf	Act	1du	-vīthāḥ ..	16	[7]	Opt	Mid	2 sg
-va	16	[10]	Imf	Act	1du	-vīdhvam	16	[6]	Opt	Mid	2 pl
-va	16	[11]	Imf	Act	1du	-vīdhvam	16	[7]	Opt	Mid	2 pl
-va	19	[8]	Per	Act	1du	-vīmahi ..	16	[6]	Opt	Mid	1 pl
-vaḥ	16	[6]	Ind	Act	1du	-vīmahi ..	16	[7]	Opt	Mid	1 pl
-vaḥ	16	[8]	Ind	Act	1du	-vīya ...	16	[6]	Opt	Mid	1 sg
-vaḥ	16	[9]	Ind	Act	1du	-vīya ...	16	[7]	Opt	Mid	1 sg
-vaḥ	16	[10]	Ind	Act	1du	-vīyātām	16	[6]	Opt	Mid	3du
-vaḥ	16	[11]	Ind	Act	1du	-vīyātām	16	[7]	Opt	Mid	3du
-vata ...	16	[6]	Imf	Mid	3 pl	-vīyāthām	16	[6]	Opt	Mid	2du
-vata ...	16	[7]	Imf	Mid	3 pl	-vīyāthām	16	[7]	Opt	Mid	2du
-vatām ..	16	[6]	Imv	Mid	3 pl	-vīran ..	16	[6]	Opt	Mid	3 pl
-vatām ..	16	[7]	Imv	Mid	3 pl	-vīran ..	16	[7]	Opt	Mid	3 pl
-vati ...	16	[7]	Ind	Act	3 pl	-vīvahi ..	16	[6]	Opt	Mid	1du
-vatu ...	16	[7]	Imv	Act	3 pl	-vīvahi ..	16	[7]	Opt	Mid	1du
-vate ...	16	[6]	Ind	Mid	3 pl	-ve	16	[6]	Ind	Mid	1 sg
-vate ...	16	[7]	Ind	Mid	3 pl	-ve	16	[7]	Ind	Mid	1 sg
-van	16	[6]	Imf	Act	3 pl	-ṣaḥ	22	[2]	Aor	Act	2 sg
-vanti ..	16	[6]	Ind	Act	3 pl	-ṣat	22	[2]	Aor	Act	3 sg
-vantu ..	16	[6]	Imv	Act	3 pl	-ṣata ...	22	[2]	Aor	Act	2 pl
-vahi ...	16	[6]	Imf	Mid	1du	-ṣata ...	22	[3]	Aor	Mid	3 pl
-vahi ...	16	[8]	Imf	Mid	1du	-ṣatam ..	22	[2]	Aor	Act	2du
-vahi ...	16	[9]	Imf	Mid	1du	-ṣatām ..	22	[2]	Aor	Act	3du
-vahi ...	16	[11]	Imf	Mid	1du	-ṣathāḥ ..	22	[2]	Aor	Mid	2 sg

-sadhvam	22	[2]	Aor	Mid	2 pl	-sma . . .	22	[4]	Aor	Act	1 pl
-san	22	[2]	Aor	Act	3 pl	-smahi . .	22	[4]	Aor	Mid	1 pl
-santa . .	22	[2]	Aor	Mid	3 pl	-sya	16	[11]	Imv	Mid	2 sg
-sam . . .	22	[2]	Aor	Act	1 sg	-sya	22	[4]	Aor	Act	1du
-sam . . .	22	[3]	Aor	Act	1 sg	-svahi . .	22	[4]	Aor	Mid	1du
-sāta . . .	22	[2]	Aor	Mid	3 sg						
-sātām . .	22	[2]	Aor	Mid	3du						
-sātām . .	22	[3]	Aor	Mid	3du						
-sāthām . .	22	[2]	Aor	Mid	2du						
-sāthām . .	22	[3]	Aor	Mid	2du						
-sāma . .	22	[2]	Aor	Act	1 pl						
-sāmahi . .	22	[2]	Aor	Mid	1 pl						
-sāva . . .	22	[2]	Aor	Act	1du						
-sāvahi . .	22	[2]	Aor	Mid	1du						
-si	16	[8]	Ind	Act	2 sg						
-si	16	[9]	Ind	Act	2 sg						
-si	16	[10]	Ind	Act	2 sg						
-si	22	[2]	Aor	Mid	1 sg						
-si	22	[3]	Aor	Mid	1 sg						
-sih	22	[3]	Aor	Act	2 sg						
-sit	22	[3]	Aor	Act	3 sg						
-suḥ	22	[3]	Aor	Act	3 pl						
-se	16	[8]	Ind	Mid	2 sg						
-se	16	[9]	Ind	Mid	2 sg						
-se	19	[8]	Per	Mid	2 sg						
-ṣta	22	[3]	Aor	Act	2 pl						
-ṣta	22	[3]	Aor	Mid	3 sg						
-ṣtam . . .	22	[3]	Aor	Act	2du						
-ṣtām . . .	22	[3]	Aor	Act	3du						
-ṣthāḥ . .	22	[3]	Aor	Mid	2 sg						
-ṣma . . .	22	[3]	Aor	Act	1 pl						
-ṣmahi . .	22	[3]	Aor	Mid	1 pl						
-ṣya	16	[8]	Imv	Mid	2 sg						
-ṣya	16	[9]	Imv	Mid	2 sg						
-ṣya	22	[3]	Aor	Act	1du						
-ṣvahi . .	22	[3]	Aor	Mid	1du						
-sata . . .	22	[4]	Aor	Mid	3 pl						
-sam . . .	22	[4]	Aor	Act	1 sg						
-sātām . .	22	[4]	Aor	Mid	3du						
-sāthām . .	22	[4]	Aor	Mid	2du						
-si	16	[11]	Ind	Act	2 sg						
-si	22	[4]	Aor	Mid	1 sg						
-sih	22	[4]	Aor	Act	2 sg						
-sit	22	[4]	Aor	Act	3 sg						
-suḥ	22	[4]	Aor	Act	3 pl						
-se	16	[11]	Ind	Mid	2 sg						

Table 30. Index to noun endings. / 123.

-	6	[6]	Nom	sg	-aṇah	6	[26]	Abl	sg
-	6	[6]	Voc	sg	-aṇah	6	[26]	Gen	sg
-	6	[7]	Nom	sg	-aṇā	6	[26]	Ins	sg
-	6	[7]	Voc	sg	-aṇām	6	[26]	Gen	pl
-	6	[21]	Nom	sg	-aṇi	6	[26]	Loc	sg
-	6	[21]	Acc	sg	-aṇī	6	[26]	Nom	du
-	6	[21]	Voc	sg	-aṇī	6	[26]	Acc	du
-	6	[22]	Nom	sg	-aṇī	6	[26]	Voc	du
-	6	[22]	Acc	sg	-ane	6	[26]	Dat	sg
-	6	[22]	Voc	sg	-aṇoh	6	[26]	Gen	du
-a	6	[1]	Voc	sg	-aṇoh	6	[26]	Loc	du
-a	6	[17]	Voc	sg	-at	6	[29]	Nom	sg
-a	6	[26]	Nom	sg	-at	6	[29]	Acc	sg
-a	6	[26]	Acc	sg	-at	6	[29]	Voc	sg
-a	6	[26]	Voc	sg	-ataḥ	6	[12]	Acc	pl
-a	6	[27]	Nom	sg	-ataḥ	6	[12]	Abl	sg
-a	6	[27]	Acc	sg	-ataḥ	6	[12]	Gen	sg
-a	6	[27]	Voc	sg	-ataḥ	6	[13]	Acc	pl
-ah	6	[1]	Nom	sg	-ataḥ	6	[13]	Abl	sg
-ah	6	[4]	Voc	sg	-ataḥ	6	[13]	Gen	sg
-ah	6	[5]	Voc	sg	-ataḥ	6	[29]	Abl	sg
-ah	6	[6]	Nom	pl	-ataḥ	6	[29]	Gen	sg
-ah	6	[6]	Acc	pl	-atā	6	[12]	Ins	sg
-ah	6	[6]	Voc	pl	-atā	6	[13]	Ins	sg
-ah	6	[6]	Abl	sg	-atā	6	[29]	Ins	sg
-ah	6	[6]	Gen	sg	-atām	6	[12]	Gen	pl
-ah	6	[7]	Nom	pl	-atām	6	[13]	Gen	pl
-ah	6	[7]	Acc	pl	-atām	6	[29]	Gen	pl
-ah	6	[7]	Voc	pl	-ati	6	[12]	Loc	sg
-ah	6	[7]	Abl	sg	-ati	6	[13]	Loc	sg
-ah	6	[7]	Gen	sg	-ati	6	[29]	Loc	sg
-ah	6	[8]	Voc	sg	-ate	6	[12]	Dat	sg
-ah	6	[20]	Voc	sg	-ate	6	[13]	Dat	sg
-ah	6	[21]	Abl	sg	-ate	6	[29]	Dat	sg
-ah	6	[21]	Gen	sg	-atoḥ	6	[12]	Gen	du
-ah	6	[22]	Abl	sg	-atoḥ	6	[12]	Loc	du
-ah	6	[22]	Gen	sg	-atoḥ	6	[13]	Gen	du
-ah	6	[23]	Nom	sg	-atoḥ	6	[13]	Loc	du
-ah	6	[23]	Acc	sg	-atoḥ	6	[29]	Gen	du
-ah	6	[23]	Voc	sg	-atoḥ	6	[29]	Loc	du
-ah	6	[40]	Voc	sg	-atsu	6	[12]	Loc	pl
-ahsu	6	[8]	Loc	pl	-atsu	6	[13]	Loc	pl
-ahsu	6	[14]	Loc	pl	-atsu	6	[29]	Loc	pl
-ahsu	6	[23]	Loc	pl	-adbhiḥ	6	[12]	Ins	pl

-adbhiḥ 6 [13]	Ins	pl	-anti 6 [29]	Acc	pl
-adbhiḥ 6 [29]	Ins	pl	-anti 6 [29]	Voc	pl
-adbhyaḥ 6 [12]	Dat	pl	-antī 6 [29]	Nom	du
-adbhyaḥ 6 [12]	Abl	pl	-antī 6 [29]	Acc	du
-adbhyaḥ 6 [13]	Dat	pl	-antī 6 [29]	Voc	du
-adbhyaḥ 6 [13]	Abl	pl	-antau 6 [12]	Nom	du
-adbhyaḥ 6 [29]	Dat	pl	-antau 6 [12]	Acc	du
-adbhyaḥ 6 [29]	Abl	pl	-antau 6 [12]	Voc	du
-adbhyām 6 [12]	Ins	du	-antau 6 [13]	Nom	du
-adbhyām 6 [12]	Dat	du	-antau 6 [13]	Acc	du
-adbhyām 6 [12]	Abl	du	-antau 6 [13]	Voc	du
-adbhyām 6 [13]	Ins	du	-abhiḥ 6 [9]	Ins	pl
-adbhyām 6 [13]	Dat	du	-abhiḥ 6 [10]	Ins	pl
-adbhyām 6 [13]	Abl	du	-abhiḥ 6 [26]	Ins	pl
-adbhyām 6 [29]	Ins	du	-abhiḥ 6 [27]	Ins	pl
-adbhyām 6 [29]	Dat	du	-abhyaḥ 6 [9]	Dat	pl
-adbhyām 6 [29]	Abl	du	-abhyaḥ 6 [9]	Abl	pl
-an 6 [9]	Voc	sg	-abhyaḥ 6 [10]	Dat	pl
-an 6 [10]	Voc	sg	-abhyaḥ 6 [10]	Abl	pl
-an 6 [12]	Nom	sg	-abhyaḥ 6 [26]	Dat	pl
-an 6 [12]	Voc	sg	-abhyaḥ 6 [26]	Abl	pl
-an 6 [13]	Voc	sg	-abhyaḥ 6 [27]	Dat	pl
-an 6 [14]	Voc	sg	-abhyaḥ 6 [27]	Abl	pl
-an 6 [26]	Voc	sg	-abhyām 6 [9]	Ins	du
-an 6 [27]	Voc	sg	-abhyām 6 [9]	Dat	du
-anaḥ 6 [9]	Acc	pl	-abhyām 6 [9]	Abl	du
-anaḥ 6 [9]	Abl	sg	-abhyām 6 [10]	Ins	du
-anaḥ 6 [9]	Gen	sg	-abhyām 6 [10]	Dat	du
-anā 6 [9]	Ins	sg	-abhyām 6 [10]	Abl	du
-anām 6 [9]	Gen	pl	-abhyām 6 [26]	Ins	du
-ani 6 [9]	Loc	sg	-abhyām 6 [26]	Dat	du
-ani 6 [10]	Loc	sg	-abhyām 6 [26]	Abl	du
-ani 6 [27]	Loc	sg	-abhyām 6 [27]	Ins	du
-anī 6 [27]	Nom	du	-abhyām 6 [27]	Dat	du
-anī 6 [27]	Acc	du	-abhyām 6 [27]	Abl	du
-anī 6 [27]	Voc	du	-am 6 [1]	Acc	sg
-ane 6 [9]	Dat	sg	-am 6 [6]	Acc	sg
-anoḥ 6 [9]	Gen	du	-am 6 [7]	Acc	sg
-anoḥ 6 [9]	Loc	du	-am 6 [17]	Nom	sg
-antaḥ 6 [12]	Nom	pl	-am 6 [17]	Acc	sg
-antaḥ 6 [12]	Voc	pl	-ayaḥ 6 [2]	Nom	pl
-antaḥ 6 [13]	Nom	pl	-ayaḥ 6 [2]	Voc	pl
-antaḥ 6 [13]	Voc	pl	-ayaḥ 6 [35]	Nom	pl
-antam 6 [12]	Acc	sg	-ayaḥ 6 [35]	Voc	pl
-antam 6 [13]	Acc	sg	-ayā 6 [32]	Ins	sg
-anti 6 [29]	Nom	pl	-aye 6 [2]	Dat	sg

-aye 6 [35]	Dat	sg	-asi 6 [14]	Loc	sg
-ayoh 6 [1]	Gen	du	-asi 6 [23]	Loc	sg
-ayoh 6 [1]	Loc	du	-asī 6 [23]	Nom	du
-ayoh 6 [17]	Gen	du	-asī 6 [23]	Acc	du
-ayoh 6 [17]	Loc	du	-asī 6 [23]	Voc	du
-ayoh 6 [32]	Gen	du	-asu 6 [9]	Loc	pl
-ayoh 6 [32]	Loc	du	-asu 6 [10]	Loc	pl
-arah 6 [5]	Nom	pl	-asu 6 [26]	Loc	pl
-arah 6 [5]	Voc	pl	-asu 6 [27]	Loc	pl
-arah 6 [40]	Nom	pl	-ase 6 [8]	Dat	sg
-arah 6 [40]	Voc	pl	-ase 6 [14]	Dat	sg
-aram 6 [5]	Acc	sg	-ase 6 [23]	Dat	sg
-aram 6 [40]	Acc	sg	-asoh 6 [8]	Gen	du
-ari 6 [4]	Loc	sg	-asoh 6 [8]	Loc	du
-ari 6 [5]	Loc	sg	-asoh 6 [14]	Gen	du
-ari 6 [40]	Loc	sg	-asoh 6 [14]	Loc	du
-arau 6 [5]	Nom	du	-asoh 6 [23]	Gen	du
-arau 6 [5]	Acc	du	-asoh 6 [23]	Loc	du
-arau 6 [5]	Voc	du	-asau 6 [8]	Nom	du
-arau 6 [40]	Nom	du	-asau 6 [8]	Acc	du
-arau 6 [40]	Acc	du	-asau 6 [8]	Voc	du
-arau 6 [40]	Voc	du	-asya 6 [1]	Gen	sg
-avah 6 [3]	Nom	pl	-asya 6 [17]	Gen	sg
-avah 6 [3]	Voc	pl	-ā 6 [4]	Nom	sg
-avah 6 [38]	Nom	pl	-ā 6 [5]	Nom	sg
-avah 6 [38]	Voc	pl	-ā 6 [6]	Ins	sg
-ave 6 [3]	Dat	sg	-ā 6 [7]	Ins	sg
-ave 6 [38]	Dat	sg	-ā 6 [9]	Nom	sg
-asah 6 [8]	Nom	pl	-ā 6 [10]	Nom	sg
-asah 6 [8]	Acc	pl	-ā 6 [21]	Ins	sg
-asah 6 [8]	Voc	pl	-ā 6 [22]	Ins	sg
-asah 6 [8]	Abl	sg	-ā 6 [32]	Nom	sg
-asah 6 [8]	Gen	sg	-ā 6 [40]	Nom	sg
-asah 6 [14]	Acc	pl	-āmsah 6 [14]	Nom	pl
-asah 6 [14]	Abl	sg	-āmsah 6 [14]	Voc	pl
-asah 6 [14]	Gen	sg	-āmsam 6 [14]	Acc	sg
-asah 6 [23]	Abl	sg	-āmsi 6 [23]	Nom	pl
-asah 6 [23]	Gen	sg	-āmsi 6 [23]	Acc	pl
-asam 6 [8]	Acc	sg	-āmsi 6 [23]	Voc	pl
-asā 6 [8]	Ins	sg	-āmsau 6 [14]	Nom	du
-asā 6 [14]	Ins	sg	-āmsau 6 [14]	Acc	du
-asā 6 [23]	Ins	sg	-āmsau 6 [14]	Voc	du
-asām 6 [8]	Gen	pl	-āḥ 6 [1]	Nom	pl
-asām 6 [14]	Gen	pl	-āḥ 6 [1]	Voc	pl
-asām 6 [23]	Gen	pl	-āḥ 6 [8]	Nom	sg
-asi 6 [8]	Loc	sg	-āḥ 6 [32]	Nom	pl

-āh	6 [32]	Acc	pl	-ām	6 [22]	Gen	pl
-āh	6 [32]	Voc	pl	-ām	6 [32]	Acc	sg
-āni	6 [26]	Nom	pl	-āya	6 [1]	Dat	sg
-āni	6 [26]	Acc	pl	-āya	6 [17]	Dat	sg
-āni	6 [26]	Voc	pl	-āyāh	6 [32]	Abl	sg
-āt	6 [1]	Abl	sg	-āyāh	6 [32]	Gen	sg
-āt	6 [17]	Abl	sg	-āyām	6 [32]	Loc	sg
-ān	6 [1]	Acc	pl	-āyai	6 [32]	Dat	sg
-ān	6 [13]	Nom	sg	-ārah	6 [4]	Nom	pl
-ān	6 [14]	Nom	sg	-ārah	6 [4]	Voc	pl
-ānaḥ	6 [9]	Nom	pl	-āram	6 [4]	Acc	sg
-ānaḥ	6 [9]	Voc	pl	-ārau	6 [4]	Nom	du
-ānaḥ	6 [10]	Nom	pl	-ārau	6 [4]	Acc	du
-ānaḥ	6 [10]	Voc	pl	-ārau	6 [4]	Voc	du
-ānam	6 [9]	Acc	sg	-āvaḥ	6 [39]	Nom	pl
-ānam	6 [10]	Acc	sg	-āvaḥ	6 [39]	Acc	pl
-ānām	6 [1]	Gen	pl	-āvaḥ	6 [39]	Voc	pl
-ānām	6 [17]	Gen	pl	-āvaḥ	6 [39]	Abl	sg
-ānām	6 [32]	Gen	pl	-āvaḥ	6 [39]	Gen	sg
-āni	6 [17]	Nom	pl	-āvam	6 [39]	Acc	sg
-āni	6 [17]	Acc	pl	-āvā	6 [39]	Ins	sg
-āni	6 [17]	Voc	pl	-āvām	6 [39]	Gen	pl
-āni	6 [27]	Nom	pl	-āvi	6 [39]	Loc	sg
-āni	6 [27]	Acc	pl	-āve	6 [39]	Dat	sg
-āni	6 [27]	Voc	pl	-āvoh	6 [39]	Gen	du
-ānau	6 [9]	Nom	du	-āvoh	6 [39]	Loc	du
-ānau	6 [9]	Acc	du	-āvau	6 [39]	Nom	du
-ānau	6 [9]	Voc	du	-āvau	6 [39]	Acc	du
-ānau	6 [10]	Nom	du	-āvau	6 [39]	Voc	du
-ānau	6 [10]	Acc	du	-āsu	6 [32]	Loc	pl
-ānau	6 [10]	Voc	du	-i	6 [6]	Loc	sg
-ābhiḥ	6 [32]	Ins	pl	-i	6 [7]	Loc	sg
-ābhyah	6 [32]	Dat	pl	-i	6 [18]	Nom	sg
-ābhyah	6 [32]	Abl	pl	-i	6 [18]	Acc	sg
-ābhyām	6 [1]	Ins	du	-i	6 [18]	Voc	sg
-ābhyām	6 [1]	Dat	du	-i	6 [21]	Nom	pl
-ābhyām	6 [1]	Abl	du	-i	6 [21]	Acc	pl
-ābhyām	6 [17]	Ins	du	-i	6 [21]	Voc	pl
-ābhyām	6 [17]	Dat	du	-i	6 [21]	Loc	sg
-ābhyām	6 [17]	Abl	du	-i	6 [22]	Nom	pl
-ābhyām	6 [32]	Ins	du	-i	6 [22]	Acc	pl
-ābhyām	6 [32]	Dat	du	-i	6 [22]	Voc	pl
-ābhyām	6 [32]	Abl	du	-i	6 [22]	Loc	sg
-ām	6 [6]	Gen	pl	-i	6 [28]	Nom	sg
-ām	6 [7]	Gen	pl	-i	6 [28]	Acc	sg
-ām	6 [21]	Gen	pl	-i	6 [28]	Voc	sg

-i	6 [33]	Voc	sg	-ibhiḥ	6 [2]	Ins	pl
-iḥ	6 [2]	Nom	sg	-ibhiḥ	6 [11]	Ins	pl
-iḥ	6 [24]	Nom	sg	-ibhiḥ	6 [18]	Ins	pl
-iḥ	6 [24]	Acc	sg	-ibhiḥ	6 [28]	Ins	pl
-iḥ	6 [24]	Voc	sg	-ibhiḥ	6 [35]	Ins	pl
-iḥ	6 [35]	Nom	sg	-ibhyaḥ	6 [2]	Dat	pl
-iḥṣu	6 [24]	Loc	pl	-ibhyaḥ	6 [2]	Abl	pl
-inaḥ	6 [18]	Abl	sg	-ibhyaḥ	6 [11]	Dat	pl
-inaḥ	6 [18]	Gen	sg	-ibhyaḥ	6 [11]	Abl	pl
-inā	6 [18]	Ins	sg	-ibhyaḥ	6 [18]	Dat	pl
-inī	6 [18]	Loc	sg	-ibhyaḥ	6 [18]	Abl	pl
-inī	6 [18]	Nom	du	-ibhyaḥ	6 [28]	Dat	pl
-inī	6 [18]	Acc	du	-ibhyaḥ	6 [28]	Abl	pl
-inī	6 [18]	Voc	du	-ibhyaḥ	6 [35]	Dat	pl
-ine	6 [18]	Dat	sg	-ibhyaḥ	6 [35]	Abl	pl
-inoḥ	6 [18]	Gen	du	-ibhyām	6 [2]	Ins	du
-inoḥ	6 [18]	Loc	du	-ibhyām	6 [2]	Dat	du
-in	6 [11]	Voc	sg	-ibhyām	6 [2]	Abl	du
-in	6 [28]	Voc	sg	-ibhyām	6 [11]	Ins	du
-inaḥ	6 [11]	Nom	pl	-ibhyām	6 [11]	Dat	du
-inaḥ	6 [11]	Acc	pl	-ibhyām	6 [11]	Abl	du
-inaḥ	6 [11]	Voc	pl	-ibhyām	6 [18]	Ins	du
-inaḥ	6 [11]	Abl	sg	-ibhyām	6 [18]	Dat	du
-inaḥ	6 [11]	Gen	sg	-ibhyām	6 [18]	Abl	du
-inaḥ	6 [28]	Abl	sg	-ibhyām	6 [28]	Ins	du
-inaḥ	6 [28]	Gen	sg	-ibhyām	6 [28]	Dat	du
-inam	6 [11]	Acc	sg	-ibhyām	6 [28]	Abl	du
-inā	6 [2]	Ins	sg	-ibhyām	6 [35]	Ins	du
-inā	6 [11]	Ins	sg	-ibhyām	6 [35]	Dat	du
-inā	6 [28]	Ins	sg	-ibhyām	6 [35]	Abl	du
-inām	6 [11]	Gen	pl	-im	6 [2]	Acc	sg
-inām	6 [28]	Gen	pl	-im	6 [35]	Acc	sg
-inī	6 [11]	Loc	sg	-iyaḥ	6 [34]	Nom	pl
-inī	6 [28]	Loc	sg	-iyaḥ	6 [34]	Acc	pl
-inī	6 [28]	Nom	du	-iyaḥ	6 [34]	Voc	pl
-inī	6 [28]	Acc	du	-iyaḥ	6 [34]	Abl	sg
-inī	6 [28]	Voc	du	-iyaḥ	6 [34]	Gen	sg
-ine	6 [11]	Dat	sg	-iyā	6 [34]	Ins	sg
-ine	6 [28]	Dat	sg	-iyāḥ	6 [34]	Abl	sg
-inoḥ	6 [11]	Gen	du	-iyāḥ	6 [34]	Gen	sg
-inoḥ	6 [11]	Loc	du	-iyām	6 [34]	Gen	pl
-inoḥ	6 [28]	Gen	du	-iyām	6 [34]	Loc	sg
-inoḥ	6 [28]	Loc	du	-iyi	6 [34]	Loc	sg
-inau	6 [11]	Nom	du	-iye	6 [34]	Dat	sg
-inau	6 [11]	Acc	du	-iyai	6 [34]	Dat	sg
-inau	6 [11]	Voc	du	-iyoh	6 [34]	Gen	du

-iyoh	6 [34]	Loc	du	-iṣu	6 [2]	Loc	pl
-iyau	6 [34]	Nom	du	-iṣu	6 [11]	Loc	pl
-iyau	6 [34]	Acc	du	-iṣu	6 [18]	Loc	pl
-iyau	6 [34]	Voc	du	-iṣu	6 [28]	Loc	pl
-irbhiḥ	6 [24]	Ins	pl	-iṣu	6 [35]	Loc	pl
-irbhyah	6 [24]	Dat	pl	-iṣe	6 [24]	Dat	sg
-irbhyah	6 [24]	Abl	pl	-iṣoh	6 [24]	Gen	du
-irbhyām	6 [24]	Ins	du	-iṣoh	6 [24]	Loc	du
-irbhyām	6 [24]	Dat	du	-ī	6 [2]	Nom	du
-irbhyām	6 [24]	Abl	du	-ī	6 [2]	Acc	du
-ivat	6 [30]	Nom	sg	-ī	6 [2]	Voc	du
-ivat	6 [30]	Acc	sg	-ī	6 [11]	Nom	sg
-ivat	6 [30]	Voc	sg	-ī	6 [21]	Nom	du
-ivatsu	6 [15]	Loc	pl	-ī	6 [21]	Acc	du
-ivatsu	6 [30]	Loc	pl	-ī	6 [21]	Voc	du
-ivadbhiḥ	6 [15]	Ins	pl	-ī	6 [22]	Nom	du
-ivadbhiḥ	6 [30]	Ins	pl	-ī	6 [22]	Acc	du
-ivadbhyah	6 [15]	Dat	pl	-ī	6 [22]	Voc	du
-ivadbhyah	6 [15]	Abl	pl	-ī	6 [33]	Nom	sg
-ivadbhyah	6 [30]	Dat	pl	-ī	6 [35]	Nom	du
-ivadbhyah	6 [30]	Abl	pl	-ī	6 [35]	Acc	du
-ivadbhyām	6 [15]	Ins	du	-ī	6 [35]	Voc	du
-ivadbhyām	6 [15]	Dat	du	-īmṣi	6 [24]	Nom	pl
-ivadbhyām	6 [15]	Abl	du	-īmṣi	6 [24]	Acc	pl
-ivadbhyām	6 [30]	Ins	du	-īmṣi	6 [24]	Voc	pl
-ivadbhyām	6 [30]	Dat	du	-iḥ	6 [33]	Acc	pl
-ivadbhyām	6 [30]	Abl	du	-iḥ	6 [34]	Nom	sg
-ivan	6 [15]	Voc	sg	-iḥ	6 [34]	Voc	sg
-ivāmsah	6 [15]	Nom	pl	-iḥ	6 [35]	Acc	pl
-ivāmsah	6 [15]	Voc	pl	-inām	6 [18]	Gen	pl
-ivāmsam	6 [15]	Acc	sg	-īni	6 [18]	Nom	pl
-ivāmsi	6 [30]	Nom	pl	-īni	6 [18]	Acc	pl
-ivāmsi	6 [30]	Acc	pl	-īni	6 [18]	Voc	pl
-ivāmsi	6 [30]	Voc	pl	-in	6 [2]	Acc	pl
-ivāmsau	6 [15]	Nom	du	-inām	6 [2]	Gen	pl
-ivāmsau	6 [15]	Acc	du	-inām	6 [33]	Gen	pl
-ivāmsau	6 [15]	Voc	du	-inām	6 [34]	Gen	pl
-ivān	6 [15]	Nom	sg	-inām	6 [35]	Gen	pl
-iṣah	6 [24]	Abl	sg	-īni	6 [28]	Nom	pl
-iṣah	6 [24]	Gen	sg	-īni	6 [28]	Acc	pl
-iṣā	6 [24]	Ins	sg	-īni	6 [28]	Voc	pl
-iṣām	6 [24]	Gen	pl	-ibhiḥ	6 [33]	Ins	pl
-iṣi	6 [24]	Loc	sg	-ibhiḥ	6 [34]	Ins	pl
-iṣī	6 [24]	Nom	du	-ibhyah	6 [33]	Dat	du
-iṣī	6 [24]	Acc	du	-ibhyah	6 [33]	Abl	du
-iṣī	6 [24]	Voc	du	-ibhyah	6 [34]	Dat	du

-ibhyaḥ	6 [34]	Abl	du	-ubhyaḥ	6 [38]	Abl	pl
-ibhyām	6 [33]	Ins	du	-ubhyām	6 [3]	Ins	du
-ibhyām	6 [33]	Dat	du	-ubhyām	6 [3]	Dat	du
-ibhyām	6 [33]	Abl	du	-ubhyām	6 [3]	Abl	du
-ibhyām	6 [34]	Ins	du	-ubhyām	6 [19]	Ins	du
-ibhyām	6 [34]	Dat	du	-ubhyām	6 [19]	Dat	du
-ibhyām	6 [34]	Abl	du	-ubhyām	6 [19]	Abl	du
-īm	6 [33]	Acc	sg	-ubhyām	6 [38]	Ins	du
-īṣu	6 [33]	Loc	pl	-ubhyām	6 [38]	Dat	du
-īṣu	6 [34]	Loc	pl	-ubhyām	6 [38]	Abl	du
-u	6 [19]	Nom	sg	-um	6 [3]	Acc	sg
-u	6 [19]	Acc	sg	-um	6 [38]	Acc	sg
-u	6 [19]	Voc	sg	-urbhiḥ	6 [25]	Ins	pl
-u	6 [36]	Voc	sg	-urbhyaḥ	6 [25]	Dat	pl
-uḥ	6 [3]	Nom	sg	-urbhyaḥ	6 [25]	Abl	pl
-uḥ	6 [4]	Abl	sg	-urbhyām	6 [25]	Ins	du
-uḥ	6 [4]	Gen	sg	-urbhyām	6 [25]	Dat	du
-uḥ	6 [5]	Abl	sg	-urbhyām	6 [25]	Abl	du
-uḥ	6 [5]	Gen	sg	-uvaḥ	6 [37]	Nom	pl
-uḥ	6 [25]	Nom	sg	-uvaḥ	6 [37]	Acc	pl
-uḥ	6 [25]	Acc	sg	-uvaḥ	6 [37]	Voc	pl
-uḥ	6 [25]	Voc	sg	-uvaḥ	6 [37]	Abl	sg
-uḥ	6 [38]	Nom	sg	-uvaḥ	6 [37]	Gen	sg
-uḥ	6 [40]	Abl	sg	-uvam	6 [37]	Acc	sg
-uḥ	6 [40]	Gen	sg	-uvā	6 [37]	Ins	sg
-uḥṣu	6 [25]	Loc	pl	-uvāḥ	6 [37]	Abl	sg
-unaḥ	6 [19]	Abl	sg	-uvāḥ	6 [37]	Gen	sg
-unaḥ	6 [19]	Gen	sg	-uvām	6 [37]	Gen	pl
-unā	6 [3]	Ins	sg	-uvām	6 [37]	Loc	sg
-unā	6 [19]	Ins	sg	-uvi	6 [37]	Loc	sg
-uni	6 [19]	Loc	sg	-uve	6 [37]	Dat	sg
-unī	6 [19]	Nom	du	-uvai	6 [37]	Dat	sg
-unī	6 [19]	Acc	du	-uvoḥ	6 [37]	Gen	du
-unī	6 [19]	Voc	du	-uvoḥ	6 [37]	Loc	du
-une	6 [19]	Dat	sg	-uvau	6 [37]	Nom	du
-unoh	6 [19]	Gen	du	-uvau	6 [37]	Acc	du
-unoh	6 [19]	Loc	du	-uvau	6 [37]	Voc	du
-ubhiḥ	6 [3]	Ins	pl	-uṣaḥ	6 [15]	Abl	sg
-ubhiḥ	6 [19]	Ins	pl	-uṣaḥ	6 [15]	Gen	sg
-ubhiḥ	6 [36]	Ins	pl	-uṣaḥ	6 [15]	Acc	pl
-ubhiḥ	6 [38]	Ins	pl	-uṣaḥ	6 [25]	Abl	sg
-ubhyaḥ	6 [3]	Dat	pl	-uṣaḥ	6 [25]	Gen	sg
-ubhyaḥ	6 [3]	Abl	pl	-uṣaḥ	6 [30]	Abl	sg
-ubhyaḥ	6 [19]	Dat	pl	-uṣaḥ	6 [30]	Gen	sg
-ubhyaḥ	6 [19]	Abl	pl	-uṣā	6 [15]	Ins	sg
-ubhyaḥ	6 [38]	Dat	pl	-uṣā	6 [25]	Ins	sg

-uṣā	6 [30]	Ins	sg	-ūni	6 [19]	Acc	pl
-uṣām	6 [15]	Gen	pl	-ūni	6 [19]	Voc	pl
-uṣām	6 [25]	Gen	pl	-ūbhiḥ	6 [37]	Ins	pl
-uṣām	6 [30]	Gen	pl	-ūbhyah	6 [36]	Dat	pl
-uṣi	6 [15]	Loc	sg	-ūbhyah	6 [36]	Abl	pl
-uṣi	6 [25]	Loc	sg	-ūbhyah	6 [37]	Dat	pl
-uṣi	6 [30]	Loc	sg	-ūbhyah	6 [37]	Abl	pl
-uṣī	6 [25]	Nom	du	-ūbhyām	6 [36]	Ins	du
-uṣī	6 [25]	Acc	du	-ūbhyām	6 [36]	Dat	du
-uṣī	6 [25]	Voc	du	-ūbhyām	6 [36]	Abl	du
-uṣī	6 [30]	Nom	du	-ūbhyām	6 [37]	Ins	du
-uṣī	6 [30]	Acc	du	-ūbhyām	6 [37]	Dat	du
-uṣī	6 [30]	Voc	du	-ūbhyām	6 [37]	Abl	du
-uṣu	6 [3]	Loc	pl	-ūm	6 [36]	Acc	sg
-uṣu	6 [19]	Loc	pl	-ūṣu	6 [36]	Loc	pl
-uṣu	6 [38]	Loc	pl	-ūṣu	6 [37]	Loc	pl
-uṣe	6 [15]	Dat	sg	-ṛ	6 [20]	Nom	sg
-uṣe	6 [25]	Dat	sg	-ṛ	6 [20]	Acc	sg
-uṣe	6 [30]	Dat	sg	-ṛ	6 [20]	Voc	sg
-uṣoḥ	6 [15]	Gen	du	-ṛnah	6 [20]	Abl	sg
-uṣoḥ	6 [15]	Loc	du	-ṛnah	6 [20]	Gen	sg
-uṣoḥ	6 [25]	Gen	du	-ṛnā	6 [20]	Ins	sg
-uṣoḥ	6 [25]	Loc	du	-ṛni	6 [20]	Loc	sg
-uṣoḥ	6 [30]	Gen	du	-ṛnī	6 [20]	Nom	du
-uṣoḥ	6 [30]	Loc	du	-ṛnī	6 [20]	Acc	du
-ū	6 [3]	Nom	du	-ṛnī	6 [20]	Voc	du
-ū	6 [3]	Acc	du	-ṛne	6 [20]	Dat	sg
-ū	6 [3]	Voc	du	-ṛnoḥ	6 [20]	Gen	du
-ū	6 [38]	Nom	du	-ṛnoḥ	6 [20]	Loc	du
-ū	6 [38]	Acc	du	-ṛbhiḥ	6 [4]	Ins	pl
-ū	6 [38]	Voc	du	-ṛbhiḥ	6 [5]	Ins	pl
-ūmṣi	6 [25]	Nom	pl	-ṛbhiḥ	6 [20]	Ins	pl
-ūmṣi	6 [25]	Acc	pl	-ṛbhiḥ	6 [40]	Ins	pl
-ūmṣi	6 [25]	Voc	pl	-ṛbhyah	6 [4]	Dat	pl
-ūḥ	6 [36]	Nom	sg	-ṛbhyah	6 [4]	Abl	pl
-ūḥ	6 [36]	Acc	pl	-ṛbhyah	6 [5]	Dat	pl
-ūḥ	6 [37]	Nom	sg	-ṛbhyah	6 [5]	Abl	pl
-ūḥ	6 [37]	Voc	sg	-ṛbhyah	6 [20]	Dat	pl
-ūḥ	6 [38]	Acc	pl	-ṛbhyah	6 [20]	Abl	pl
-ūn	6 [3]	Acc	pl	-ṛbhyah	6 [40]	Dat	pl
-ūnām	6 [3]	Gen	pl	-ṛbhyah	6 [40]	Abl	pl
-ūnām	6 [19]	Gen	pl	-ṛbhyām	6 [4]	Ins	du
-ūnām	6 [36]	Gen	pl	-ṛbhyām	6 [4]	Dat	du
-ūnām	6 [37]	Gen	pl	-ṛbhyām	6 [4]	Abl	du
-ūnām	6 [38]	Gen	pl	-ṛbhyām	6 [5]	Ins	du
-ūni	6 [19]	Nom	pl	-ṛbhyām	6 [5]	Dat	du

-rbhyām	.... 6 [5]	Abl	du
-rbhyām	.... 6 [20]	Ins	du
-rbhyām	.... 6 [20]	Dat	du
-rbhyām	.... 6 [20]	Abl	du
-rbhyām	.... 6 [40]	Ins	du
-rbhyām	.... 6 [40]	Dat	du
-rbhyām	.... 6 [40]	Abl	du
-rvat	..... 6 [31]	Nom	sg
-rvat	..... 6 [31]	Acc	sg
-rvat	..... 6 [31]	Voc	sg
-rvatsu	..... 6 [16]	Loc	pl
-rvatsu	..... 6 [31]	Loc	pl
-rvadbhiḥ	... 6 [16]	Ins	pl
-rvadbhiḥ	... 6 [31]	Ins	pl
-rvadbhyaḥ	.. 6 [16]	Dat	pl
-rvadbhyaḥ	.. 6 [16]	Abl	pl
-rvadbhyaḥ	.. 6 [31]	Dat	pl
-rvadbhyaḥ	.. 6 [31]	Abl	pl
-rvadbhyaām	.. 6 [16]	Ins	du
-rvadbhyaām	.. 6 [16]	Dat	du
-rvadbhyaām	.. 6 [16]	Abl	du
-rvadbhyaām	.. 6 [31]	Ins	du
-rvadbhyaām	.. 6 [31]	Dat	du
-rvadbhyaām	.. 6 [31]	Abl	du
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-rvāmsaḥ 6 [16]	Nom	pl
-rvāmsaḥ 6 [16]	Voc	pl
-rvāmsam	... 6 [16]	Acc	sg
-rvāmsi 6 [31]	Nom	pl
-rvāmsi 6 [31]	Acc	pl
-rvāmsi 6 [31]	Voc	pl
-rvāmsau 6 [16]	Nom	du
-rvāmsau 6 [16]	Acc	du
-rvāmsau 6 [16]	Voc	du
-rvān 6 [16]	Nom	sg
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-rṣu 6 [5]	Loc	pl
-rṣu 6 [20]	Loc	pl
-rṣu 6 [40]	Loc	pl
-ṛḥ 6 [40]	Acc	pl
-ṛnām 6 [4]	Gen	pl
-ṛnām 6 [5]	Gen	pl
-ṛnām	..... 6 [20]	Gen	pl
-ṛnām	..... 6 [40]	Gen	pl
-ṛni	..... 6 [20]	Nom	pl
-ṛni	..... 6 [20]	Acc	pl

-ṛni	..... 6 [20]	Voc	pl
-ṛn	..... 6 [4]	Acc	pl
-ṛn	..... 6 [5]	Acc	pl
-e	..... 6 [1]	Loc	sg
-e	..... 6 [2]	Voc	sg
-e	..... 6 [6]	Dat	sg
-e	..... 6 [7]	Dat	sg
-e	..... 6 [17]	Nom	du
-e	..... 6 [17]	Acc	du
-e	..... 6 [17]	Voc	du
-e	..... 6 [17]	Loc	sg
-e	..... 6 [18]	Voc	sg
-e	..... 6 [21]	Dat	sg
-e	..... 6 [22]	Dat	sg
-e	..... 6 [32]	Nom	du
-e	..... 6 [32]	Acc	du
-e	..... 6 [32]	Voc	du
-e	..... 6 [32]	Voc	sg
-e	..... 6 [35]	Voc	sg
-eḥ	..... 6 [2]	Abl	sg
-eḥ	..... 6 [2]	Gen	sg
-eḥ	..... 6 [35]	Abl	sg
-eḥ	..... 6 [35]	Gen	sg
-ena	..... 6 [1]	Ins	sg
-ena	..... 6 [17]	Ins	sg
-ebhyaḥ	.... 6 [1]	Dat	pl
-ebhyaḥ	.... 6 [1]	Abl	pl
-ebhyaḥ	.... 6 [17]	Dat	pl
-ebhyaḥ	.... 6 [17]	Abl	pl
-eṣu	..... 6 [1]	Loc	pl
-eṣu	..... 6 [17]	Loc	pl
-aiḥ	..... 6 [1]	Ins	pl
-aiḥ	..... 6 [17]	Ins	pl
-o	..... 6 [3]	Voc	sg
-o	..... 6 [19]	Voc	sg
-o	..... 6 [38]	Voc	sg
-oḥ	..... 6 [3]	Abl	sg
-oḥ	..... 6 [3]	Gen	sg
-oḥ	..... 6 [6]	Gen	du
-oḥ	..... 6 [6]	Loc	du
-oḥ	..... 6 [7]	Gen	du
-oḥ	..... 6 [7]	Loc	du
-oḥ	..... 6 [21]	Gen	du
-oḥ	..... 6 [21]	Loc	du
-oḥ	..... 6 [22]	Gen	du
-oḥ	..... 6 [22]	Loc	du

-oh	6 [38]	Abl	sg	-ñām	6 [10]	Gen	pl
-oh	6 [38]	Gen	sg	-ñi	6 [10]	Loc	sg
-obhiḥ	6 [8]	Ins	pl	-ñe	6 [10]	Dat	sg
-obhiḥ	6 [14]	Ins	pl	-ñoḥ	6 [10]	Gen	du
-obhiḥ	6 [23]	Ins	pl	-ñoḥ	6 [10]	Loc	du
-obhyaḥ	6 [8]	Dat	pl	-naḥ	6 [27]	Abl	sg
-obhyaḥ	6 [8]	Abl	pl	-naḥ	6 [27]	Gen	sg
-obhyaḥ	6 [14]	Dat	pl	-nā	6 [27]	Ins	sg
-obhyaḥ	6 [14]	Abl	pl	-nām	6 [27]	Gen	pl
-obhyaḥ	6 [23]	Dat	pl	-ni	6 [27]	Loc	sg
-obhyaḥ	6 [23]	Abl	pl	-nī	6 [27]	Nom	du
-obhyām	6 [8]	Ins	du	-nī	6 [27]	Acc	du
-obhyām	6 [8]	Dat	du	-nī	6 [27]	Voc	du
-obhyām	6 [8]	Abl	du	-ne	6 [27]	Dat	sg
-obhyām	6 [14]	Ins	du	-noḥ	6 [27]	Gen	du
-obhyām	6 [14]	Dat	du	-noḥ	6 [27]	Loc	du
-obhyām	6 [14]	Abl	du	-bhiḥ	6 [6]	Ins	pl
-obhyām	6 [23]	Ins	du	-bhiḥ	6 [7]	Ins	pl
-obhyām	6 [23]	Dat	du	-bhiḥ	6 [21]	Ins	pl
-obhyām	6 [23]	Abl	du	-bhiḥ	6 [22]	Ins	pl
-au	6 [1]	Nom	du	-bhyaḥ	6 [6]	Dat	pl
-au	6 [1]	Acc	du	-bhyaḥ	6 [6]	Abl	pl
-au	6 [1]	Voc	du	-bhyaḥ	6 [7]	Dat	pl
-au	6 [2]	Loc	sg	-bhyaḥ	6 [7]	Abl	pl
-au	6 [3]	Loc	sg	-bhyaḥ	6 [21]	Dat	pl
-au	6 [6]	Nom	du	-bhyaḥ	6 [21]	Abl	pl
-au	6 [6]	Acc	du	-bhyaḥ	6 [22]	Dat	pl
-au	6 [6]	Voc	du	-bhyaḥ	6 [22]	Abl	pl
-au	6 [7]	Nom	du	-bhyām	6 [6]	Ins	du
-au	6 [7]	Acc	du	-bhyām	6 [6]	Dat	du
-au	6 [7]	Voc	du	-bhyām	6 [6]	Abl	du
-au	6 [35]	Loc	sg	-bhyām	6 [7]	Ins	du
-au	6 [38]	Loc	sg	-bhyām	6 [7]	Dat	du
-auḥ	6 [39]	Nom	sg	-bhyām	6 [7]	Abl	du
-auḥ	6 [39]	Voc	sg	-bhyām	6 [21]	Ins	du
-aubhiḥ	6 [39]	Ins	pl	-bhyām	6 [21]	Dat	du
-aubhyaḥ	6 [39]	Dat	pl	-bhyām	6 [21]	Abl	du
-aubhyaḥ	6 [39]	Abl	pl	-bhyām	6 [22]	Ins	du
-aubhyām	6 [39]	Ins	du	-bhyām	6 [22]	Dat	du
-aubhyām	6 [39]	Dat	du	-bhyām	6 [22]	Abl	du
-aubhyām	6 [39]	Abl	du	-yaḥ	6 [33]	Nom	pl
-auṣu	6 [39]	Loc	pl	-yaḥ	6 [33]	Voc	pl
-ñāḥ	6 [10]	Acc	pl	-yam	6 [34]	Acc	sg
-ñāḥ	6 [10]	Abl	sg	-yā	6 [33]	Ins	sg
-ñāḥ	6 [10]	Gen	sg	-yā	6 [35]	Ins	sg
-ñā	6 [10]	Ins	sg	-yāḥ	6 [33]	Abl	sg

-yāḥ	6 [33]	Gen	sg	-roḥ	6 [40]	Gen	du
-yāḥ	6 [35]	Abl	sg	-roḥ	6 [40]	Loc	du
-yāḥ	6 [35]	Gen	sg	-vaḥ	6 [36]	Nom	pl
-yām	6 [33]	Loc	sg	-vaḥ	6 [36]	Voc	pl
-yām	6 [35]	Loc	sg	-vā	6 [36]	Ins	sg
-yai	6 [33]	Dat	sg	-vā	6 [38]	Ins	sg
-yai	6 [35]	Dat	sg	-vāḥ	6 [36]	Abl	sg
-yoḥ	6 [2]	Gen	du	-vāḥ	6 [36]	Gen	sg
-yoḥ	6 [2]	Loc	du	-vāḥ	6 [38]	Abl	sg
-yoḥ	6 [33]	Gen	du	-vāḥ	6 [38]	Gen	sg
-yoḥ	6 [33]	Loc	du	-vām	6 [36]	Loc	sg
-yoḥ	6 [35]	Gen	du	-vām	6 [38]	Loc	sg
-yoḥ	6 [35]	Loc	du	-vai	6 [36]	Dat	sg
-yau	6 [33]	Nom	du	-vai	6 [38]	Dat	sg
-yau	6 [33]	Acc	du	-voḥ	6 [3]	Gen	du
-yau	6 [33]	Voc	du	-voḥ	6 [3]	Loc	du
-rā	6 [4]	Ins	sg	-voḥ	6 [36]	Gen	du
-rā	6 [5]	Ins	sg	-voḥ	6 [36]	Loc	du
-rā	6 [40]	Ins	sg	-voḥ	6 [38]	Gen	du
-ruṣaḥ	6 [16]	Acc	pl	-voḥ	6 [38]	Loc	du
-ruṣaḥ	6 [16]	Abl	sg	-vau	6 [36]	Nom	du
-ruṣaḥ	6 [16]	Gen	sg	-vau	6 [36]	Acc	du
-ruṣaḥ	6 [31]	Abl	sg	-vau	6 [36]	Voc	du
-ruṣaḥ	6 [31]	Gen	sg	-ṣu	6 [7]	Loc	pl
-ruṣā	6 [16]	Ins	sg	-ṣu	6 [22]	Loc	pl
-ruṣā	6 [31]	Ins	sg	-su	6 [6]	Loc	pl
-ruṣām	6 [16]	Gen	pl	-su	6 [21]	Loc	pl
-ruṣām	6 [31]	Gen	pl				
-ruṣi	6 [16]	Loc	sg				
-ruṣi	6 [31]	Loc	sg				
-ruṣī	6 [31]	Nom	du				
-ruṣī	6 [31]	Acc	du				
-ruṣī	6 [31]	Voc	du				
-ruṣe	6 [16]	Dat	sg				
-ruṣe	6 [31]	Dat	sg				
-ruṣoḥ	6 [16]	Gen	du				
-ruṣoḥ	6 [16]	Loc	du				
-ruṣoḥ	6 [31]	Gen	du				
-ruṣoḥ	6 [31]	Loc	du				
-re	6 [4]	Dat	sg				
-re	6 [5]	Dat	sg				
-re	6 [40]	Dat	sg				
-roḥ	6 [4]	Gen	du				
-roḥ	6 [4]	Loc	du				
-roḥ	6 [5]	Gen	du				
-roḥ	6 [5]	Loc	du				

ABBREVIATIONS

A, Act	active voice
ā	āsa (in citing periphrastic perfect active)
ã	a or ā
Abl	ablative case
Abs	absolute (written with a hyphen if with prefix)
ā/c	āsa or cakre (in citing periphrastic perfect active/middle)
Acc	accusative case
Aor	aorist tense
C	consonant
c	cakre (in citing periphrastic perfect middle)
CAo	causative aorist
Cit	citation form of verb, i.e. 3rd singular of the present indicative active/middle
Condit	conditional tense
Dat	dative case
Des	desiderative
du	dual number
F	future passive participle in -avya-
Fem	feminine gender
fn	footnote
FPP	future passive participle
Fut	simple future tense
Gen	genitive case
ī	i or ī
Imf	imperfect tense
Imperat	imperative mood
Imv	imperative mood
Ind	present indicative (Table 29)
Indic	indicative mood
Inf	infinitive
Ins	instrumental case
Int	intensive
Loc	locative case
M, Mid	middle voice
Masc	masculine gender
Neut	neuter gender

Nom	nominative case
Opt, Optat	optative mood
Pas	passive voice
Per	perfect tense
Peri fut	periphrastic future tense
Periph	periphrastic
Pl, Plur	plural number
PPP	perfect passive participle
Prec	precative
Pres	present tense
S Fut	simple future tense
Sg, Sing	singular number
ũ	u or ū
V	vowel
Voc	vocative case
-Vti	-eti, -oti, -arti, or -āti
ø	zero, a non-sound, as in the open gradation series ø a ā.
1	first person
2	second person
3	third person
()	optional; e.g. nām(a)ni = nāmni or nāmani
/	or; e.g. bhuvai/-ve = bhuvai or bhuve
*	stem vocalic in 2nd grade (Tables 18, 22)
→	'may be transformed into'
⇒	'is fed into' (Table 26)
"	identical with the form immediately above
--	lacking the expected form

